

ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!!... and all kindreds of the earth shall wail because of him!!!"

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ROCHESTER, N. Y., DECEMBER 2, 1848.

WHOLE NO. 258.

Original Poetry.

For the Advent Harbinger.

REFLECTIONS

ON HEARING A CHURCH BELL,

BY C. T. CATLIN.

Hark! hark to the music of yon ringing bell,
As peal upon peal of pride it doth tell.
Full many a dollar has placed it on high,
To drown with its clamor the poor Christian's sigh.

Far off on the breeze, its metallic tone
Is wafted triumphant o'er poverty's groan;
And most are delighted to hear—O for shame!—
What a glorious bell they can boast in their fane.

The sick man is dying on yon garret floor;
And orphans are begging beside of thy door;
The widow is wiping the tear from her cheek,
As she thinks what she's earn'd for her babes thro' the week.

But churchmen don't heed it, the proud and the gay,
As they dress for inspection and hasten away;
The feathers are flying, and founces do wave,
As the ladies go swinging themselves thro' the nave.

There sits an old Deacon, as sober as Time,
Not thinking his giinding the poor is a crime;
And there, the gay singers with chanting await
The rising of Parson, all dressed up in state.

And hark! how the organ rolls deafening praise,
In full diapason, on this blest of days;
While the poor seek the gallery or unchension'd seat
Way back in some corner, or at others' feet.

And now up arises the preacher in form,
And reads a few stanzas—all powder'd and shorn;
And when the choir rings it admirably o'er,
He riseth and prayeth, in form, as before.

The heavens above him—just under the roof—
Return him an answer, in echoes of proof
That his prayer is accepted: and the people are pleas'd;
'Tis all he expected, and hence he is eas'd.

Great God! is this worship? Can this be a place
Where Jesus conferreth his blood purchas'd grace!
Can he, who did wander, without house or home,
Bless such an assemblage, beneath such a dome!—

While widows are weeping, and orphan's seek bread,
And His poor disciples lie dying and dead,
With none to care for them or give them relief
Among the professors of of pop'lar belief?

Stop! stop, you, friend sexton! stay ringing that bell!
It seems but the music that leadeth to hell:
It calls for the gay, in gay tones, to come in
And learn the religion that cloaks over sin.

O stay, for God's sake! pray ring it no more!
Tear down that high steeple, and close up that door;
Burn all the church trappings, and never again
Call out an assemblage of such Christian men.

The ground underneath thee is trembling now,
The curse upon Bab'lon will soon lay her low;
Fly! fly! ere the day of God's vengeance is come,
And you, like a Judas, sink down to your home.

Original Articles.

For the Advent Harbinger.

THE CHURCH OF GOD SCRIPTURALLY CONSIDERED.

BY L. D. MANSFIELD.

NO. II.

We have seen, in our previous remarks, that a Christian Church is a voluntary association of believers in Christ, who have been called together by the preaching of the gospel, and that men "were added to the church, not by an act of God, independent of their own agency, nor yet by the votes of those who were already members of Christ's Church, but by "gladly receiving the

word" which the apostles preached, exercising "repentance" and being "baptized."

Some are very ready to concede that a reception of the word and repentance are necessary, and really indispensable to membership in Christ's Church, who, nevertheless, do not conceive baptism at all important—and without any apparent misgivings as to duty, omit to do the very first thing which the apostle enjoined upon the exercise of faith and repentance. They talk about religion consisting in the state of the heart and not in any outward rite, as though disobedience to an outward rite instituted by Christ, did not evince the state of the heart (in every case at least where the rite is understood), and as though disobedience was not sin, if it only related to an institution not important in itself considered. We however believe it is our duty to obey "the least of Christ's commands" and "teach men so," upon pain of being "least in the kingdom of heaven," or not being there at all, and shall proceed to inquire after the ordinances of the Christian Church, which are important, because they are instituted by Christ, the authoritative Head of the Church, and also because they are highly significant in themselves. Without farther preliminaries we will now inquire—

II. WHAT ARE THE ORDINANCES OF CHRIST'S CHURCH?

We are aware that, strictly speaking, anything which was ordained or appointed by Christ, to be done by his church, is an ordinance; and were we to adopt the broadest signification of the word, we should say that whatever Christ has commanded his disciples to do in their assembled capacity, is an ordinance of his Church; but without any controversy with those who take this view, we choose to confine our remarks to the ordinances of God's house, understanding them to mean the outward rites and ceremonies, which belong thereto, and were practiced by Christ and his apostles. This definition of the word comports with modern usage, most persons regarding the ordinances of a church as the outward rites; we shall therefore use the words synonymously in this investigation, and our readers will therefore understand that we are not inquiring after all things ordained or appointed to be done by Christ's Church, but, after the outward rites which he has ordained for their observance. With this definition we are prepared to premise and then proceed to prove, from the New Testament, that they are only two, viz:

1st. THE LORD'S SUPPER.

2d. THE LORD'S SUPPER.

Immersion.—This rite is mentioned first in order, because it stands first in the Divine Record, and we wish to give it the appropriate place.—We are far from sympathising with that sentiment which refuses the Lord's table to the child of God, who, through misapprehension of the subject of baptism, has not been immersed; but we do believe that the first rite to be observed by the believer, is immersion. We use the term immersion, because we prefer to have the Greek translated rather than anglicized; for, though an anglicised word, strictly speaking, should retain its signification as in the original, yet such is not the case with the word baptism which is now used to signify pouring water on the head, or sprinkling a few drops on the forehead, though the Greek word, "Baptizo," has no such signification.

It is a great pity that the translators of our English version had not completed their work, and not have left the readers of the Holy Scriptures to guess at the mode of performing the first Christian ordinance. Had they rendered *Baptizo* by any of the English words which lexicographers give as synonymous, they would have saved the Church much controversy and a great deal of error. Suppose it were understood that Christ commanded all believers to be immersed, who would think he was complying with the requirement by being sprinkled on the forehead? Plainly, no one. Well, is not immerse a faithful translation of *Baptizo*? I will quote from the lexicon attached to Greenfield's Greek Testament:—"Baptizo, To immerse, immerge, submerge, sink; in the New Testament, to wash, to perform ablution, to cleanse." It is plain that if any one was "Immersed, Immersed, Submerged, or Sunk" in or under water, he would comply with the command of Christ, to be baptized, though a few drops of water applied to any part, as the forehead, could not, with any propriety, constitute a baptism of the person.

But aside from the obvious meaning of the Greek word, all the circumstantial evidence connected with the particular cases of baptism which are mentioned in the New Testament, goes to sustain the position which we have taken. Let us now notice some of those texts which throw light upon this point.

Examples of baptism found in the New Testament.—The first text which we quote, relates to John's baptism, which, so far as form is concerned, was identical with Christian baptism; the difference in their symbolical import will be noticed in the appropriate place. Matt. iii. 6, 11: "And were baptized of him in Jordan, confessing their sins." "I indeed baptize you in water unto repentance." I have substituted in for with in the last text, as the Greek word is the same as in the 6th verse, "in the Jordan," and the passages should be rendered harmoniously. It would not certainly be very good sense to say, "And were baptized with the Jordan"—so, according to the Greek, they were "submerged in water"—i. e. "in the Jordan." (13th ver.)—"Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him." (16th ver.)—"And Jesus, when he was baptized went up straightway out of the water." If we understand the term baptism to signify immersion in these cases, we have a good reason why they resorted to the Jordan to perform this rite; but if a gill of water were sufficient for the purpose, then we are totally in the dark in reference to their visit to that river.

In John iii. 23, we are told—"And John also was baptizing in Enon, near to Salim, because there was much water there." What unbiased mind would ever suppose that men would resort to a place of "much water," in order to be sprinkled? What modern minister, who sprinkles believers, takes the trouble of resorting to "much water" to administer the sacred ordinance? Not one! They simply resort to a basin, which is quite sufficient for almost any number.

Acts viii. 35-39, affords another conclusive evidence that baptism and immersion were synonymous terms in the apostolic age. The circumstances were briefly these: Phillip "preached Jesus" unto the eunuch; he believed that "Jesus Christ was the Son of God." "They came to a certain water, and the eunuch said, See, here

is water; what doth hinder me to be baptized?" "And he commanded the chariot to stand still, and they went down both into the water, both Phillip and the eunuch, and he baptized him.—And when they were come up out of the water, &c." Suppose some modern minister to be "preaching Jesus," in similar circumstances, and also to be speaking of the rite of *sprinkling*, and he makes a convert—would that convert be likely to think "a water" at all important to the performance of a rite which might be attended to with only a cup of water? It is not probable; but all doubts as to the *modus operandi* vanish, when we consider that they "went down into the water and came up out of the water."

The case of the jailer is supposed to present a difficulty to this view, it being thought incredible that he could have gone to any place suitable for immersion, at so unseasonable an hour as *midnight*. But it would seem plain from the narration itself, that they *left the house of the jailer*, in order to receive the ordinance. Acts xvi. 32-34: "And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night and washed their stripes, and was baptized, *he and all his straightway*. And when he had brought them into his house, he set meat before them and rejoiced, believing in God," &c. It is difficult to tell why it is said, "And when he had brought them into his house," immediately after recording their baptism, upon any other supposition than that they had left the house for the purpose of receiving that rite, where there was "a water," or at least a bath sufficiently large for the due observance of the ordinance according to the signification of the word and the usage of John the Baptist and the disciples of Jesus. Some other considerations, indicating the mode of administering this rite, will occur incidentally when we inquire, (as we will now do),

What is the significance of the ordinance of immersion?

1st. *The washing away or remission of sins.*—While we believe it is an erroneous idea that baptism is the medium through which our sins are remitted, and repudiate as extremely dangerous the doctrine of baptismal regeneration, we nevertheless regard it as a significant sign or representation of the remission of sins. A few Scriptures on this must suffice: Matt. iii. 11, John says, "I indeed baptize you in water unto repentance." Mark i. 4-5: "John did baptize in the wilderness and preach the baptism of repentance unto (margin) the forgiveness of sins." Please observe that "repentance unto the forgiveness of sins," was one thing, and "the baptism" of it, another thing. They "were baptized confessing their sins" (5th verse); and God has said that "he that confesseth and forsaketh shall have mercy," or have his sins "remitted," so that baptism seems rather a figure of washing away sin than the instrument by which it is effected. Acts xxii. 16: "And now, why tarriest thou? arise and be baptized, and wash away thy sins, calling on the name of the Lord." Heb. x. 22: "Having our hearts sprinkled from an evil conscience and our bodies washed with pure water." Eph. v. 26: "That he might sanctify and cleanse it (the church) with the washing of water by the word."

From these texts, it is plain that baptism represents the washing away of sins, though to understand them to teach that baptism itself washeth away sins, would be absurd on the face of the subject; for if through circumstances a convert were ignorant of the mode of baptism (and there are many honest souls who are), he could not have remission of sins, though "he confessed and forsook sin," and, with all inward graces, would be damned for non-conformity to an outward sign which he did not apprehend. We are not speak-

ing of those who knowingly and intentionally neglect the ordinance, but of the ignorant.

2d. *Baptism signifies faith in the divine testimony respecting "The Father, Son and Holy Ghost."* This must be deduced from the command of Christ. Matt. xxviii. 19: "Go ye, therefore, and make disciples of all nations, baptizing them (Grk. *eis*) into the name of the Father, and of the Son, and of the Holy Ghost." The first instance on record of obedience to this command, is found in the account of the Day of Pentecost (Acts ii. 38), "Repent and be baptized, every one of you (Grk. *epi*) into the name of Jesus Christ, for the remission of sins," &c. The baptism of John and of the disciples, both signified the "washing away or remission of sins;" but they differed in some respects, as is manifest from Acts xix. 2-5, where we are told Paul "found at Ephesus certain disciples," made by the preaching of Apollos to John's doctrine and baptism, who "had not heard whether there be any Holy Ghost;" and Paul commanded them to be "baptized (Grk. *eis*) unto the name of Jesus Christ." Paul said, "John verily baptized with the baptism of repentance, saying unto the people that they should believe on him that should come after him—that is, on Jesus Christ." Now the reason of this second baptism is obvious, when we consider that of the multitude of all classes, including scribes and Pharisees, who came to John's baptism and were immersed, very few indeed ever received Jesus Christ as the Messiah, whom John announced, and whom they professed they would receive when he should appear as the mighty one, who should "immerse them in the Holy Ghost," so that they needed to signify in addition to their "repentance," their faith in Jesus Christ and the Holy Ghost, which was poured out.

But the question occurs, Why did not the disciples command their converts to be "baptized into the name of the Father, Son and Holy Ghost?" as Christ commanded? for there is no instance in which this expression is used, aside from the place where Christ commands it. The answer is—Christ was the great subject of dispute, and when they believed in him they necessarily embraced his promises respecting the Holy Ghost, and also received the Father, as he said himself: "He that receiveth me receiveth him that sent me." So that although there is a little departure from the formula, there is none, in fact: the disciples were obedient to their Lord's parting command. Intimately connected with their faith, "in the Father, Son and Holy Ghost," we have faith in an event of which baptism is a beautiful figure, and brings us to remark—

3d. *Baptism represents faith in the resurrection of the dead.* Indeed, faith in Christ, who was raised from the dead by "the glory of the Father," being "quickened by the Holy Spirit," implies, necessarily, confidence in the harvest of which Jesus was the first-fruits; but the apostles shall decide this point—we will not rest upon inferences.

Col. ii. 12: "Buried with him (Christ) by baptism, wherein ye also are risen with him through the faith of the operation of God who hath raised him from the dead." What does this passage mean, but that baptism symbolizes both death and the resurrection, and that we have the prospect of being raised by the operation of God, who has already raised up the Lord Jesus? This is evidently the idea, and the passage affords an incidental proof of the mode, viz: by immersion.

Rom vi. 3-5: "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also, should walk in a new life (Macknight). For if we have been planted together in the likeness of his resurrection." This

passage needs no comment; one more must suffice:

1 Cor. xv. 29: "Else what shall they do who are baptised for the dead, if the dead rise not at all? Why are they then baptized for the dead?" which paraphrased by the use of the previous passage (Rom. vi. 3-5), would read, Why are we then buried with him by baptism into the likeness of his death, if we shall not rise from the dead and be in the likeness of his resurrection? and why are we planted in the likeness of his death by immersion, and raised up from the water, if it be true that the dead rise not at all? Why us so unmeaning a figure?

We conclude this subject by referring the reader to 1 Pet. iii. 21, where he will find another passage of similar import. It was not our design to occupy so much space under this head, but we could not well say less. We would now solemnly ask all professed believers if they have been baptized into the gospel faith, and in the appropriate Scriptural mode? If not, you should remember the command of Jesus is neglected.

We are compelled to defer the consideration of the Lord's Supper to another number.

Rochester, N. Y., November 27th, 1848.

For the Advent Harbinger.

GOD'S WORD VERSUS HUMAN THEORY OF THE NOL

BY J. B. COOK.

A brother relates that the Congregational and Methodist ministers in Rochester, near Springfield, Illinois, combined to discuss the subject of difference between them and the Universalists. The Universalist advocate asked the above named clergymen to open the discussion, by stating their own views definitely. This they did freely. They affirmed that the soul of man is immortal—that it could not die; and that, in the resurrection, all men will be raised immortal, as in 1 Cor. xv.—that they will live forever—or "die no more." Then they believed that these, the wicked, would "go away into everlasting punishment; but the righteous into life eternal."—Matt. xxv. 46.

The Universalist then rose, repeated the points and asked them if he had understood them correctly? They said, Yes. Then he said, "The gentlemen, is all that you or any one has proposed to them in the gospel! You say that all are to be immortal—that they are to 'die no more.'" Then he appealed to the audience: "The gentlemen have themselves proved the great doctrine which I believe—that all men shall be immortal—that they shall 'die no more;' that there will consequently be 'no more death, neither sorrow, nor crying, neither any more pain for the former things are passed away.'"—Rev. xxi. 1-4.

"Whatever may be said of 'punishment,' cannot conflict with the crowning consummation of these prophetic declarations—cannot supersede the ultimate doctrine of my opponents; which is that all shall be immortal—that they will 'die no more!'" If their foundation is good, my superstructure will stand, immovable and forever.

The result was that Universalism triumphed over that community. Not a few of the audience relied on the instruction they had received from the congregated wisdom of their most godly ministers. They went over to the Universalist society.

The tide flowed on in that direction for some time. It might have been flowing still had not an Adventist gone there. He broke up the whole foundation—Congregational, Methodist, Universalist; by consequence the superstructure fell. It fell like Dagon, god of the Philistines before the ark of the Lord.

He took away their foundation, by showing, in the clearest manner, the mortality of all mankind by nature—his present condition, as given in the Bible, and his only hope of immortality by

us and the resurrection." (See John iii. 5, 8; xvii. 1-3; Rom. ix. 6, 8.)

The leading Methodists told the Advent preacher to come there; he should "have the parsonage. It will break up our church, but let us have the truth!" &c.

I could go on to relate other facts which embody the same elements of strength and success to God's truth. A brother in the ministry, near Hartford, Ct., obtained a triumph over a Universalist by the Bible view; yea, after he had been obliged to quail before the Universalist, so long as he argued in harmony with the popular, philosophic view. I got the substance of the above from that brother's fellow-laborer in Illinois.

Dear brethren, slack not your hand; hold up God's burning, eternal, triumphant truth. As David said of Goliath's sword, "there is none like that; give it me."

For the Advent Harbinger.

THE ROCK.

BY E. R. PINNEY.

"Upon this rock I will build my church, and the gates of hell (hades—the grave) shall not prevail against it."—Matt. xvi. 18.

On reading this passage, the inquiry naturally arises, What is this rock? To this question, different answers have been given. The Catholics say it is Peter, and the Pope is his successor—hence, he is head over all things pertaining to the Church, &c. From this view has arisen scores of errors. Protestants generally say it is Christ, which view is based on the supposition that Christ, while speaking, pointed to or laid his hand upon himself—neither of which views are satisfactory to me.

I conceive the rock to be the *mutual confession of Christ and Peter*. Peter expressed Christ's claims to the Messiahship, and Christ confessed Peter as his disciple, whom he would deliver from the power of death by raising him up at the last day. The context, I think, justifies this exposition. Ver. 13: "When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God." Here Peter, with all the simplicity and guilelessness of an "Israelite indeed," confessed Jesus in the fulness of his claims as "THE CHRIST" or Messiah, "THE SON of the living God." And Jesus answered and said unto him, Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."—Having pronounced this blessing upon Peter, he then confessed him, saying, "And I say also unto thee, That thou art Peter." What condescension of the King of kings to confess a worm of the dust: "Thou art Peter." Of course it was Peter. Peter knew himself, and the brethren knew Peter. Who did not know Peter, the fisherman? But he had confessed Jesus, and therefore Jesus would confess him: "Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." No, on this rock all are safe; for whom Christ shall confess will be delivered: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." His confession maketh rich—it is life, eternal life and glory. For, says Jesus, Matt. x. 32, "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." Mark viii. 38: "Whosoever therefore shall be ashamed of me, and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he com-

eth in the glory of his Father, with the holy angels."

Who then would be ashamed of Jesus? With such a blessing promised, who would not confess him before men? All men should, at all times, and under all circumstances; and not be ashamed of his words; but with David say (Ps. cxix. 46,) "I will speak of thy testimonies also before kings, and will not be ashamed." Then will he not be ashamed of us, but will confess us before his Father and save us. For our confession is unto salvation; as saith the apostle (Rom. x. 10), "With the heart man believeth unto righteousness; and with the mouth confession is made unto SALVATION. If we would obtain the prize, we must seek it in the way appointed, by confessing Jesus—for such will he confess before his Father when he comes. And who would you have confess you but Jesus? And before whom of all others, would you be confessed but the great God, your Creator? And when would you be confessed? Ah, how much depends upon the time! even here how oft a word spoken at a favorable moment, secures favor, riches, honor, yea, and life! So in eternal things. There is a time coming—a day—when a word of confession from Christ would secure us eternal life, glory, and a kingdom.—That day is near—it hasteth—it is the great day of God Almighty. When Jesus will be revealed; the world, on fire, will reel to and fro like a drunkard; the heavens, rolled together as a scroll, will pass away with a great noise; the great white throne appearing will reveal the Ancient of days seated and the books opened—angels flying, saints gathering, crowns dispensing, and eternal rewards; then to have Jesus confess us before the Father, as those who have confessed him before men, will secure to us all we have desired or hoped for here.

What think you, will the gates of death prevail against such? I tell you, Nay; for Christ will say, Father, this is Peter! and instantly, as by a stroke of physical omnipotence, death's bands will be sundered—the grave its victim yield, and Peter (with all who like him have confessed their Lord) will come forth in the very image and likeness of his glorified Savior—while the living confessed will be "changed in a moment, in the twinkling of an eye," to immortality and glory, and together with them, "caught up in the clouds to meet the Lord in the air." For "whosoever will confess me before men, him will I confess before my Father and the holy angels" when I come. "On this rock will I build my church, and the gates of hades shall not prevail against it."

Oh let us not be ashamed, my brethren, to confess Jesus as THE CHRIST, the SON of the living God, and he will confess us when he comes, will crown us with glory, and with all the redeemed we will enter in through the gates into the city—walk its golden streets, and gaze on the unveiled glories of God and the Lamb, for ever and ever. Amen.

Rochester, N. Y., Nov. 28th, 1848.

For the Advent Harbinger.

PARAPHRASE OF PSALM XLVII.

BY A BIBLE READER.

1. Rejoice in good earnest, all ye saints of the earth, and manifest it at Christ's second coming, as conspicuously as others clap their hands and shout over supposed triumphs for the moment.
2. For then the Lord will be very terrible to his enemies, as a great King over the whole earth, on his coming to judgment.
3. He will then conquer all the nations of his foes, or put them down under his own and the saints' feet.
4. Then he will choose the saints' heavenly inheritance for them, which will be most excellent

for Jacob, or his people, whom he loves.

5. Then God will have obtained such a victory over all his foes, that it will be like his ascending up with shouts of victory and the sounding of trumpets:

6. Therefore, all ye saints, being then saved in heaven, sing praise, over and over, and perpetually, in the new earth;

7. For God will be personally, gloriously and visibly the King of the whole earth, therefore sing forever his praise understandingly.

8. Then God will personally reign over the heathen or all his foes, putting them all under his feet in their final destruction, to sit forever unsailed on the throne of his own holiness.

9. Then all the saints having become kings or princes with Christ, will be gathered together in heaven, as the children of Abraham by faith, when all the shields or governments of the earth will be the Lord's, and he will be gloriously exalted before the whole universe.

New York City, Nov. 18th, 1848.

For the Advent Harbinger.

"KEEP YOURSELVES IN THE LOVE OF GOD."

BY BUTLER MORLEY.

Hear the voice of God, to the house of Jacob, from Mount Sinai, by Moses: "And Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel; ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself. Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine: and ye shall be unto me a kingdom of priests, and an holy nation. These are the words which thou shalt speak unto the children of Israel."—Ex. xix. 3-6. God loves the willing and obedient, those who keep his covenant. Jesus says, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."—John xiv. 23. Those who obey the commandments of Christ with the whole heart, and to the extent of their understanding, do keep themselves in the love of God.

But all the law is fulfilled in one word, that is love; for "he that loveth hath fulfilled the law." "If we love one another, God dwelleth in us, and his love is perfected in us." If we would be in God's love we must give him ours. If we would keep ourselves in his love we must continually yield to him our hearts, in all honesty and godly sincerity.

God never fails to reciprocate human love.—He is not unrighteous to forget it. To love one another with a pure heart fervently, implies the loving of God with all the heart. God accepts our treatment of his children as done to himself; those, then, who have fervent charity among themselves, are deeply beloved of God. O, this blessed good will between God and man! We love God because he first loved us; and then his love comes back upon us again and kindles ours to a flame. Let me have the blessing of Joseph,—"even the good will of him that dwelt in the bush," and I ask no more, either for this or the coming world.

Buffalo, N. Y., Nov. 8th, 1848.

We can make choice of our meats, why not of our words too? We can examine what goes into our mouths, and why not what comes out of them as well? for the latter is more dangerous in a family than the former in the stomach.

Nothing can be a greater instance of wisdom and humanity, than for a man to bear silently and quietly the follies and revilings of an enemy; taking as much care not to provoke him, as he would to sail safely by a dangerous rock.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, December 2, 1848.

CLOSE OF THE VOLUME.—Only two numbers more, will close the present volume of the Harbinger; at which time bills will be sent to all who are indebted for the present and previous volumes.—One dollar will be charged in all cases where we are put to the trouble and expense of sending bills. But all who will forward their subscription, so that we may receive it *before* sending out the bills, will be charged only *seventy-five cents* per volume. Let there be a united and general effort put forth to square up these accounts at this time. It is both necessary and right that it should be done. If any people in this unjust, wicked world, should be honest and punctual in their business, it is those who are believers in the near advent of Christ.

OUR FREE LIST.

The whole cost, according to the subscription price, of the papers we have sent to the poor, for the past year, is about \$512.00. We have received by donations for this purpose, \$121, leaving a balance of \$391, for which we have received nothing.

When the price of the HARBINGER was reduced to Seventy-five Cents per volume, we gave our patrons to understand that, in order to sustain it, the price of the papers we might send to the poor would have to be met by donations. This having not been done, and many of our professedly paying subscribers having not paid; as a matter of course, our receipts have been inadequate to the demands of our business.

We make this simple statement of facts, that the wealthy and benevolent among us, may see how the case stands, and do what may be their duty in aiding to carry the word of life to their poor brethren.—Remember that the sum necessary for this benevolent purpose, to cover the expenses of the free list, alone, for the last year, is \$391. Of this sum, we will give \$256, which will leave \$135 to be made up by others. We give this amount (\$256) because it is just half the whole sum, \$512, and consequently makes the price per volume, to be paid in donations, of each paper for the poor, only 37½ cents.

Who will aid in squaring up this sum (\$135) at once? It is a good work, in which all who have the means should take a part.

THE HARBINGER AND ADVOCATE.

Mutual arrangements, satisfactory to the parties concerned, and, we hope, for the glory of God, have been entered into for the union, in one sheet, of the "ADVENT HARBINGER" and "BIBLE ADVOCATE."—The names of both papers are to be retained at the head of the new sheet, which is to be conducted by the editor of the "HARBINGER," and the friends of the "ADVOCATE" are to lend their aid and influence for its support. Its columns are to be kept open to the investigation of 'all bible subjects.' It is to be issued from this City. The addition of the title "BIBLE ADVOCATE," however, will not be made until the close of the present volume of the HARBINGER.

We send this number of the HARBINGER to the ADVOCATE subscribers, soliciting them to become permanent patrons of the 'HARBINGER & ADVOCATE.'

Those who may comply with this request, are earnestly solicited to inform us, by letter, or through their Postmaster, *immediately*.

It would be well for all who can, to send the pay when they write, as it will save the trouble of writing again, and the amount would be very acceptable at this time.

If you cannot conveniently send the pay now, yet

wish to become a permanent, paying subscriber, let us know, *without delay*, and it shall be sent.

If you do not wish to become a subscriber, will you return this paper, without delay.—Write upon the margin, plainly, your name, Postoffice and State, and direct "*Advent Harbinger, Rochester, N. Y.*"

Do not neglect these requests; attend to them as soon as possible after having received and read this paper. We hope you will become a *regular paying subscriber*: you need the cheering truths we design to publish, for your spiritual strength and comfort; and we need your patronage to sustain the paper.

Many of the ADVOCATE subscribers, we suppose, are the worthy poor. By referring to our remarks on our Free List, they will see that, unless we have more aid by donations than we have received the past year, we cannot send out many more papers without pay. Still we will do what we can for such.

If any who may have paid for future numbers of the Advocate, think they should be credited on the "Harbinger & Advocate" account, if they will signify how much, we will comply with their wishes.

We shall send no more papers to the "Advocate" subscribers, from whom we do not hear. We hope, however, to hear from *every one*, either by letter, or by return of this paper. And we renew our urgent request, for each to do one or the other *immediately*.

May the blessing of God be upon this union, and the patrons of the "HARBINGER & ADVOCATE" feel a deep and lively interest in its prosperity; be cheered and strengthened, from week to week, by the truths it shall bear to their dwellings, and soon be gathered into the KINGDOM with all the redeemed.

FEARFUL PERILS.

Never have we considered the waiting saints in more fearful perils than now. Not simply from unbelief, conformity to the world, fanaticism, opposition or persecution from the church, or the world; but from cherishing an unkind condemnatory spirit among themselves.

Editors and writers,—beware how you foster and manifest this spirit; for every spirit begets its own likeness; consequently, your readers will imbibe the spirit of your communications; and if yours is wrong, theirs will be wrong also.

Ministers,—take heed to your spirit—for your flocks will imitate your example; and, like you, soon become fired, with an acrimonious and condemnatory spirit, if yours is such.

Brethren and sisters,—let no man deceive or ensnare you in this respect: for "if any man have not the spirit of Christ, he is none of his." Remember this, in reference to yourselves and your teachers.

O, that all would take heed, and not be caught in these perils that are gathering thick all around us, and in our midst. Let the saints be united in their prayers and endeavors to cast out this evil, destroying spirit from among us. Cannot the work be done by "fasting and prayer?" We believe it can: let us try, and may the God of peace bless the effort with abundant success.

THE HERALD AND BRO. NEEDHAM.

In this paper for Nov. 25th, the editor and Bro. Needham have commenced reviewing us on Advent and Anniversary Conferences. We are glad they have entered upon this work in the HERALD, provided the subject, in that paper, shall have a fair and full investigation: for where there is investigation there is light.

The lengthy remarks of the Herald seem to have been made to show that we have pursued an inconsistent course relative to Conferences among us:

sometimes approving and at other times disapproving them. Well, suppose this was the case, it would not prove that Anniversary Conferences are right.—But those who have carefully read our remarks at different times on this subject, will remember, that the Conferences we have approved, were those which have been appointed for *worship*, and the *investigation* of the word of the Lord. While those we have opposed, have entered into the work of *resolutions* on matters of *faith* and *practice* of the church of God. Had the "Herald" observed this distinction, which we have uniformly made, it would have been spared the trouble of its *six columns* on the matter!

Bro. Needham should not consider himself shut out from our columns any more on account of our trying to correct his *spirit*, than he should on account of our endeavoring to correct some of his *doctrines and practices*. Our columns are freely open to him, as they ever have been: subject to the general rules of the paper.

We are very sorry, for the truth's sake, that the "Herald" does not publish the full correspondence between Bro. Needham and us. Bro. N's articles are given entire, while only very brief extracts are taken from our replies, and they are cautiously guarded by editorial remarks! The fair thing would have been to let the readers of the "Herald" hear *both sides* of the question, and then they could have judged righteously in the case; but as it is now presented, they are liable to be misled. Truth never suffers from investigation; but it is often greatly obscured, by the presentation of only one side of the question.

We are glad the "Herald" offers to us an opportunity to speak of the "*Address*" that was sent out from the Rochester Conference, in April, 1846. It was, at that Conference, proposed to do our business by *resolutions*, after the manner of the Albany Conference, in '45, and as the Anniversary Conferences have done since. We strongly objected; and proposed to speak to our brethren by an *epistle*, after apostolic usage; backing up what we might say, not with mere *resolutions* for proof, but with *truth and facts*. Our counsel was heeded, and we were requested to write the "*Address*," which we did, with some efficient help from Bro. GALUSHA. Money, in part, was subscribed to meet the expenses of the Address, but not to create a Conference or Missionary Fund. The two objects are widely different, as all will see, who will carefully look into the matter.

Such Conferences, or religious meetings, as the one in Rochester, and many others we might name, have proved a great blessing to the cause, and we recommend that they be held where, and as often as, duty may call for them. But we cannot approve of those Conferences which depart from the simplicity of the Gospel, by resolving on matters of *faith* and *practice*, and by creating Committees or ecclesiastical bodies, no where recognized in the New Testament as belonging to the Church of God. Will our brethren of the "Herald" endeavor, for the truth's sake, to keep this *distinction* clearly before their readers: for *Truth* alone can benefit them, and be well pleasing to our soon coming Judge.

BRO. E. R. PINNEY is now in this city, at the hospitable dwelling of Bro. Simmons, No. 52 Leyell street, under the treatment of Dr. Woolverton, for the removal of his cancer. We ardently hope and fervently pray that success may attend this effort of our afflicted brother to regain his health, but as he has but just commenced the application of the remedy, we can not say what the result promises to be: we shall keep his numerous friends informed relative to his case.

In reference to the wants of Bro. Pinney and his family, we have not consulted him; but this we

know that he has spent much, if not all his earthly treasure, in the advent cause, which is still dearer than life to him; consequently he is dependent chiefly, if not entirely, on the benevolence of his brethren, for the support of himself and family. Hence, the duty of the Lord's stewards is plain in this case, and we trust that many, especially those who from time to time have been richly fed by him with the Word, will be forward in "communicating unto him in all good things."

Send your free will offerings for Bro. Pinney to our care, and they shall be handed to him and acknowledged in the Harbinger. All communications for him should also be directed to our care.

For the Proposed Pamphlets.

REMITTANCES.

Previous remittances \$53.75
P. Alling, Norwalk, O. 5.00
Israel Joslyn, Georgia, Vt.50

PLEDGES.

M. Helm, Springfield, Ill. \$5.00

Bro. J. TURNER, editor of the "*Bible Advocate*," recently spent a few days with us, and preached twice, to the edification and joy of many of the saints. He is at present passing through some sore trials, out of which the Lord will deliver him, if he continue to abide in the truth, and trust in and obey the Master, in all things.

Bro. H. H. GROSS spent the last Sabbath with us, and spake three times on the prophecies relating to the near advent of Christ, which, he shows, is near, even at the door. He is in the field, doing what he can for the cause, and should meet with that encouragement from the saints which his wants demand.

ANNIVERSARY CONFERENCES.

DEAR BRO. MARSH:—I notice a proposition published in the Harbinger, for some time back, for the publication of a series of pamphlets, and asking for donations and pledges to be made to you for such purposes; and I see you delay said publications until sufficient means shall have been so accumulated to guarantee success in the undertaking. In this do you not do wrong; inasmuch as all the money wanted or expected to be obtained, is now in the hands of the Church; and should you not go a head and trust in the Lord to bring it out when wanted. Can you inform me how it can be right to thus, for the benefit of printing, make an effort to concentrate funds in the hands of a Committee; when to do it for preaching is a great sin and distrust of God; or must I understand that all the trust and reliance for supply of wants on the great God must come from the poor, and almost forgotten Preacher, and for a few dollars worth of printing, God is not worthy of credit; tho' the work is for him. You will understand me that I do not object to the raising of funds for both of these purposes. I only want you to go before God and reconcile your present position in thus urging the raising of funds for this purpose, with your great abhorrence and strong opposition to our desire to make a little effort at our last Buffalo Conference, to raise a little help to assure God's ministers that they should be supported if they would throw themselves into the field to preach his Gospel. If in one case it is right and the other wrong I am unable to see the difference.

Your brother in hope of Gospel light.

H. TANNER.

Buffalo, N. Y., Nov. 13th., 1848.

REMARKS ON THE ABOVE.

DEAR BRO. TANNER:—We are glad to see our brethren awake to critically investigate our course, when they do it out of love to the cause of truth; We hope this was your object in this note, we therefore cheerfully publish your remarks, and endeavor to correct the mistake under which you labor in this case.

By reading our article on Anniversary Conferences, and calling to mind our remarks at the Buffalo

Conference, you will see that we have not opposed raising funds for ministers, or any other purpose, when *present* wants demand it: we have always been forward in such cases. But we have opposed the raising of funds to be placed in the hands of a missionary committee, (appointed by an unscriptural conference,) to be paid out by them, to ministers whom they might see fit to call into the field, and to be withheld from those, whom they might consider unsound in the faith, or unworthy of their patronage. In this sense we have opposed the raising of funds for ministers, and still oppose. But is any one needy, let his wants be made known, and we are ready to do all we can to relieve them, and to induce others to aid in the good work.

We have not opposed the raising of funds for the publication of pamphlets, tracts, books and papers, when they are needed; but we have opposed the "creation of a conference fund" for the express purpose of raising money from "every Advent Church through the land," to purchase the tracts and publications at the Advent Herald office. The following are our remarks on this subject, which were published in the Harbinger for August 12th. They are worthy of republication.

"This proposed system of operation not only aims at the creation of a conference fund, but to raise money by 'every Advent church throughout the land,' to purchase the tracts and publications issued at the Herald office: for it is said in connection with the resolutions, that they are 'the tracts and publications issued from the Advent Herald office.' We object to this policy—

"1. Because, if carried to its legitimate and unavoidable conclusion, it would create a monopoly detrimental to the cause of individual improvement, free inquiry, and the spread of truth. All must see on a moment's reflection, that if the influence and funds of conference, and 'all the Advent churches' were given to purchase 'the tracts and publications issued from the Advent Herald office,' there would not only be no encouragement for an individual to publish his sentiments, but if he should do so, he might be considered an intruder on the rights of the general establishment. This game has been so repeatedly and generally played by the surrounding monopolies, in the different sects, and its effects have been so deleterious, we feel constrained to raise a warning voice against even its appearance among us.

"We think the better way is to make no favorites, to give no preferences, or grant no exclusive privileges, in this case; only so far as talent, integrity and truth demand it, and then conference resolutions are superfluous: let the field of *individual* improvement, without respect to persons, be kept wide open—and let it be said by our words and acts, to every one, do the best you can, or what you think is duty, in publishing your sentiments, and our patronage shall be given according to the *merits* of your work. This would leave every man's work where it should be left, to stand or fall on its own merits.

"2. We object because there are several valuable pamphlets, published by different brethren, for the more general circulation of which, these measures make no provision: they only provide for the increased distribution of those 'issued from the Advent Herald office.' If those pamphlets published by one brother shall receive the patronage of conference and 'all the Advent churches,' we cannot see why those equally meritorious, and published by other brethren, should not. It appears to us that the doctrine of impartial justice would make no distinction in this case."

According to these principles we have acted and still feel to act. When Bro. E. R. Pinney wished

to issue his pamphlet. "*The Purpose of God*," we called upon the friends to aid *him* in the work. We propose to issue one soon, and call upon all who feel interested in the matter, to assist what they can in defraying the expenses of the work. When another brother, and another, and another, shall have the matter for a work that shall be sent out, we hope to be ready to aid in the enterprise.

This course of procedure is widely different from the measures we oppose. The one aims to raise funds for a *specific individual* work, which the *present* wants of the cause demand should be issued. But the other aims to **CREATE** a **PERMANENT CONFERENCE FUND**, for the purpose of purchasing tracts and publications issued at a certain office: it creates a monopoly that should never exist in the church of God.

We hope these remarks will be satisfactory to Bro. T. and all others who may have fallen into his or similar mistakes.

Bro. T. Smith on the Same.

DEAR BRO. MARSH:—While I see much to approve and admire in the Harbinger, I am constrained to say that in my judgment some things ought not to have been meddled with. Your lengthy animadversions upon "Anniversary Conferences" I fear have done more to injure the cause of the soon coming saviour, than it has done to benefit the same. I attended, for the *first time*, the Conference at Boston, and watched with all the jealousy of one who had just escaped the bondage of twenty and more years—and had any thing been said or done toward the resumption of that bondage from which I have (thank God) escaped, I should have been one of the first to have opposed it "*with might and main*." But I saw nothing of the kind while I was there, as I venture to say I am as jealous of my liberty as any other man.

You know or ought to know that we have suffered very much in this eastern section from "imposters," who have come recommending themselves in the name of the Lord. Such persons have come with *various messages*, professing to be sent of the Lord, while their messages conflicted with each other so much that, at one time, of some sixty brethren in one town, all previously united in the *one hope* of soon seeing Jesus, *four parties* had arisen, who could only fellowship those who embraced their particular views. To the praise of God the above state of things were passing away, and brotherly love was being exhibited when lo and behold, "Anniversary Conferences" has become a bone of contention—which spreads itself more or less through the entire "Advent Ranks."

What, though the brethren may have erred in relation to the best way of accomplishing the greatest amount of good; must an error (if error it was) be published the whole length and breadth of the circulation of the "Harbinger" and then a reply be made in the "Herald," through the circulation of that paper while the readers generally of the papers see but one side of the question, and with the jealousies common to men, their affection toward each other are estranged, and a certain shyness is thereby created, compelling the *lookers on* to say; "Why, they can't agree among themselves, and why condemn us for not believing with them—when they do not agree what course to pursue." I verily believe, Bro. Marsh, that if a Paul should write to the "Advent Editors" it would be in similar language to the following, 1 Cor. iii. 1, and onward, "And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ;" (3d ver.) "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" For while one saith, I am of "Joshua," and another, I am of "Joseph" are ye not carnal? Who then is Joshua, and who is Joseph but ministers by whom the *Advent papers* are conducted, and to whom the readers should look for "examples to believers, in word, in conversation, in charity, in spirit, in faith, in purity," (1 Tim. iv. 12.)

Again. While I heartily approve of the circulation of those tracts noticed in the Harbinger to be published, I cannot see any more propriety in raising money for those publications in "Western New York"—than for raising money for "Mission and

Tract Distribution Fund," in Massachusetts, Maine &c. &c. There is a possibility, dear brother, of "straining out a gnat and swallowing a camel," in these days as well as in the days of the Savior's visitation to our world. I conclude with the words of Peter (1 Pet. iv. 7) "But the end of all things is at hand: be ye therefore sober, and watch unto prayer. AND ABOVE ALL THINGS HAVE FERVENT CHARITY AMONG YOURSELVES: for charity shall cover the multitude of sins."

Truly your brother in hope of eternal life, at the coming of Jesus,
THOMAS SMITH.
Brewer, Me., Nov. 9th., 1848.

A WORD TO BRO. SMITH.

DEAR BRO. SMITH:—To your friendly epistle we briefly reply. Though we respect your "judgment," admire your spirit, rejoice at your escape from 'bondage of twenty and more years,' and doubt not your sincerity in saying that you "saw nothing" like bondage in the Boston Conference,—nevertheless, we cannot take these things as evidence that these anniversary conferences and their acts, are justified by the *Word of the Lord*. You must give us the *divine warrant*, before we can believe they are right! This you cannot do, therefore we with many others, are yet constrained to stand aloof from such measures.

Whether you see it or not, it is an undeniable fact, that the *spirit and practice of organizing conferences and churches on human plans*, are among us. A short time since we saw a notice of the organization of a conference in Canada East. In the Lower Province, as we are informed, a conference with a "Constitution" was in contemplation. A strong effort was made to organize one in Western New York. In several places churches have been regularly organized on human plans; and in one of them, we are told they use instrumental music! And such are the views of Bro. Litch, the traveling lecturer of these Anniversary Conferences, on church organization, that in a published notice, he does not consider us a church in Rochester, because, as we suppose, we have not been organized after his views of church organization. Now, Bro. S., these facts should convince you and others that we are treading fast in the steps of the unscriptural sects, from whose yokes of bondage we have but recently escaped.—The Lord open the eyes and ears of all to the danger that threatens us in this case, and enable us to flee from it while we may.

We deeply sympathize with our brethren at the east, in the sufferings they have experienced by the many conflicting messages that have come among them; and are very sorry that this question is likely to increase their trials. We would that it had never come up among us, and it would not, by us, have been "meddled" with, had not the *practice* first appeared in our midst. Our brethren began to organize churches, conferences, and missionary committees, which we believed was a departure from the simplicity of the Gospel. Under these circumstances there was no other alternative for us than to fall in with the measures, be silent, or oppose them.—As a faithful watchman, the latter was our duty, which we have endeavored to perform, and we have reason to believe that our imperfect labors have not been in vain. Shall we be silent and inactive on the appearance of evil among us, because, if we speak and act, it will produce trials among brethren and cause "lookers on to say, why, they can't agree among themselves?" No. Our duty as watchman, is, when we see the sword coming to give the warning, irrespective of the consequences that may follow without or within the camp. It is to be expected that the voice of warning will make a stir among the drowsy soldiers. The design is to rally every man to his post, with his armor on, ready, under the Great Captain of our salvation, to meet and repel every encroachment of the enemy; and we

hope ever to find Bro. S. in the advance guard of the invincible army, stimulating by his example and the *Word of faith and hope*, his fellow soldiers in tribulation and peril, to abide in the *Truth and simplicity of the Gospel* unto the end.

Your remarks about "Joshua and Joseph" are defective. You first compare us, the "advent editors," with the "carnal" Corinthians, and then with Paul, Peter and Cephas, about whom the carnal Corinthians contended. In the one case you make us very bad men, and in the other very good men. We suppose, however, that the design of the comparison is, to *generally and equally* rebuke us all. We will leave the other editors to speak for themselves; but relative to our own case we will simply say, that we are not conscious that our acts in any case have rendered us worthy of this comparison. But if we have been "carnal" in our communications, and Bro. Smith will *specify* wherein, if convinced of having done wrong, we will gladly make amends. Will you do it Bro. S. or recall the charge so far as it relates to us? Our high opinion of your sense of justice, induces us to believe you will.

It is not on our own account that we make this request, but for the good of the cause of *free investigation*. Such has been the unwise and selfish manner in which controversy has been conducted among the sects, and ourselves, that very many have become disgusted with all controversy, and wrongly suppose that carnality, if not quarreling, is the legitimate fruit of all controversy. Bro. Smith's comparison goes to strengthen this conclusion, and of course serves to strengthen the prejudice of our brethren against free discussion. We have carefully endeavored to remove this prejudice, by showing our patrons, that brethren can differ, and not separate; investigate, and not quarrel; and meet a censorious and carnal spirit, and not partake of its pernicious ways. By the help of God, we believe we have thus far been enabled to succeed in these good endeavors, according to his will. Consequently we are unwilling that the cause of *free investigation* should be made to suffer by one of its warm advocates being wrongly represented as being actuated by a carnal spirit, while defending it. If any man has a carnal spirit, let him be pointed out, but never indiscriminately condemn the innocent with the sinful, nor make a good cause responsible for the carnal spirit of the mistaken and erring ones. If so, then the blessed cause of God would have been condemned for the contentions of the erring Corinthians.

For an answer to your remarks on our proposals to publish a series of pamphlets, we refer you to our answer to Bro. Tanner, on the same matter. The Lord bless and guide you at this perilous hour, so that when he shall come you may receive the reward of those who shall be found giving meat to the household of faith.

Correspondence.

From Bro. J. B. Cook.

JOURNAL—NO. II.

One fact, named in my last, should be referred to again. It is, that, in several places, converts to the Advent faith have been made. Another fact, is that in every case referred to, the agent, or agents, employed to bring out these converts and report them, believed the Bible view of "life and death"—the view obtained from understanding the Bible literally, on that subject. In the case named by Bro. N., there was but little agency save that which was Providential and spiritual.

This fact I should not thus name; but for the effort made to spread the notion that the literal view of the Bible, touching the subject of "life," "death"

and "immortality" is wrong and ruinous!! The advance made, has generally been by, or in connection with, the above view.

Some Adventists are still so *spiritual* that they dare not apply their literal principle of interpretation to any thing but the 2nd Advent, and a few associated points. Do, dear brethren, be consistent. If you have any principle worth having, do apply it, fairly and frankly. If Jesus has *personality* and the New Earth a *reality*, in the restitution; then, on what principle of reason or religion should not "living soul" be understood to mean *living soul*—death, mean *death*—"born again," mean "*born again*," and resurrection mean *resurrection*! All these are essentially associated subjects. The terms must teach literal, sober, matter of fact, truth; or else they must be figures of speech and you need some adept in "spiritualism" to unravel the enfolded *spiritual* idea,—rather to con over the outrageous nonsense!!! But this must be left for another time.

In Buffalo, Nov. 6th, we had a comfortable meeting,—saw Bro. Morley, Daniels, Tanner and McWilliams, &c. Bro. M. gave me a mild admonition, touching the severity of my language at times; for which, I thanked him; though the facts which operated on my mind, were not before him. He is deeply engaged in practical christianity—preparation to meet the Lord. Our tower of strength is made of "*present truth*." We mount this tower, by exhibiting this truth in a *practical faith*. Thus we can stand, as if enfolded in the arms of the Eternal; unawed by mistaken friends or foes. Thus it was with Noah. Thus with Abraham, and thus with Elijah.

We were detained by storm and business till the 9th—touched at Cleveland. There, I had only time to look in on our lamented, Bro. Fitch's family.—They are in good health—children are growing finely. Much, very much have they had occasion to speak of the Lord's loving kindness, ever since their bereavement. The word "widow," is, however, where it has its meaning, but another name for sorrow. Bitterly have I wept that some Adventists and others of whom we might "have hoped better things," have, in this case, acted the part of the proud Egyptian—"another king, who knew not Joseph!" Still the Lord has remembered and verified the promises on which our beloved brother led out his family. Blessed be his name! He can fulfill his promise without the unwilling and disobedient.

The 11th brought us to Detroit. Being unwilling to journey on "Lord's day"—the resurrection day, when there was any way to avoid it, or to be useful; and wishing to see any that might be found in the faith, I ran up into town—found Bro. Peter's family and Bro. Osborn's. On first day we met with the Disciples. They meet on the primitive plan to "break bread"—read the scriptures and worship God. The plan did seem so good! so much more worthy of the object for which Christians ought to "come together" that I could but admire it! It may be imperfectly carried out through human frailty. After their usual service they invited any "who had a word of exhortation to say on"—especially the strangers. The subject which naturally rose out of the occasion was the ordinances. Their nature, simplicity and power for good, was briefly given. Baptism was preached even to Baptists, more fully and comprehensively than had been there before; so some testified. The baptised, are "*buried in baptism*." They cannot breathe while "*buried*!" The burial is "into death." The subsequent "*newness of life*" depends on their being *raised up*. It is "in a figure" the doctrine of *DEATH and the RESURRECTION*. If the dead are not to be raised; then, "they that have fallen asleep in Christ *ARE PERISHED*." Baptism is "the form of the doc-

trine"—the type, or practical embodiment of the Gospel. Rom. 6: 17. 1 Cor. 15: 1—4. There is the Gospel. Its "form" or type, or figurative representation, is "baptism." Rom. 6: 3, 5.

Surely it cannot teach a figurative death and an impersonal resurrection. The tendency of "spiritualism" is to do away with the "ordinances."—There is an everywhere felt incongruity between a matter of fact ordinance and a spiritual non-reality. Baptism at least, cannot be "the form" of a figure!! The idea is monstrous!!!

Well, if baptism is not the "form" of a figure; then, all should admit its typical import; then, none should make death and "the resurrection" impersonal, or unreal.

The believers in D. are few; but I was very glad to meet with them. We had three profitable meetings.

The Railroad leads on 191 miles, over which I came in one day,—this evening am detained at the Lake for a boat to take me to Milwaukee.

J. B. Cook.

St. Joseph, Mich., Nov. 14th, 1848.

From Bro. P. B. Morgan.

DEAR BRO. MARSH:—I this morning leave this place, after the close of our Laona conference, (of which Bro. Pinney has given notice.) We continued to hold our meetings in and around that place, until after the next Sabbath. On the Sabbath we had a blessed season; nearly fifty confessed the faith and one was baptized. Truly the church in Laona is on the wing for glory.

The next Sabbath I spent in Gerry. The brethren in this place are not standing so well as it seems they should after seeing so great light; but as they are about to enjoy the labors of Bro. Wilson again, I trust they will make a rally—indeed they did at the time I was there, (being stirred up by being put in remembrance of the injunction of the apostle, to "exhort one another," &c.) and concluded to, and did appoint prayer-meetings. I think I shall visit them again before I leave this section.

Last Wednesday, in company with Bro. Crawford, I came to this place. The Baptist house was opened to us. The congregations was not very large the first evening, but increased every evening. On Saturday, Bro. Smith, pastor of the church, gave way in the afternoon, when we endeavored to instruct them in the way of truth. The congregation were generally large and attentive. What may be the fruit of our labors in this place does not yet appear, but I believe will soon, though I think a few have newly confessed the faith. We should like to have continued our labors in this place longer, but thought it expedient to leave in order to meet our other engagements. The brethren seemed encouraged, and I believe there will come up a goodly number from North East in the judgment day to inherit the promised land. The Lord grant it.

Affectionately yours, P. B. MORGAN.
North East, Pa., Oct. 3d, 1848.

From Bro. M. Curry.

BRO. MARSH:—My health is quite delicate, and I have but little or no prospect of its ever recovering. In addition to my general infirmity, I have been this fall severely afflicted with the chill fever, yet I am recovering from its paralyzing effect.

I do rejoice for the prospect of soon being able to improve my gift in proclaiming the good news of the kingdom nigh at hand, even at the doors, notwithstanding I suffer great inconvenience, in so doing. I am glad in view of the prospect of human misery being soon brought to an end. I have recently changed my location to a place where the subject of

the Lord's coming has not been much examined.—My prayer is that I may be a benefit to the people.

Bro. Marsh, I am sorry that I am not able to do more for your valuable and interesting paper. I am in hopes of obtaining some subscribers here soon.—When I hear your urgent request, from time to time, for the payment of that which is due you, in order that your office may be sustained and the great truths of this age propagated, I am led to think, in view of the backwardness of your debtors, that they have too much of the love of the world. The Bible says, "If any man love the world, the love of the Father is not in him."—John ii. 15. Again, "Who-so hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him." 1 John iii. 17.

Yours in hope of soon seeing our Lord and Master, Jesus. MANNING CURRY.

Unadilla, Mich., Oct. 27th, 1848.

Bro. J. C. Bywater, Ogden, N. Y., Nov. 29th, 1848, writes:

I will endeavor to answer the calls of brethren in different places as fast and soon as I can. I shall endeavor to go to Oswego in January, if my Lord does not come before. I shall not be able to comply with the request of my Sennett brethren at the time they have appointed their conference, as I have engaged to be at Rush and hold a meeting at that place at that time. If they can put over the Sennett appointment till January 11, I will make my arrangements to be there on my way to Oswego. If they should conclude to do so, they will notice it soon through the Harbinger.

Bro. Marsh—The following hymn is taken from the Dutch Reformed Hymn Book. The words are precious to me, and if you will publish them in the Harbinger, you will confer a favor. SARAH THAYER.

Begone unbelief; my Savior is near,
And for my relief will shortly appear:
By faith let me wrestle, and he will perform:
With Christ in the vessel, I smile at the storm.

Though rough be my way, since he is my guide,
Tis mine to obey, tis his to provide:
Though cisterns be broken, and creatures all fail,
The word he has spoken will surely prevail.

His love in time past forbids me to think
He'll leave me at last, in trouble to sink;
Each sweet ebenezer I have in review
Confirms his good pleasure to bring me quite thro'.

Determined to save, he watched o'er my path,
When, Satan's blind slave, I sported with death.
And can he have taught me to trust in his name,
And thus far have brought me, to put me to shame?

Why should I complain of want or distress,
Temptation or pain,—he told me no less:
The heirs of salvation, I know from his word,
Through much tribulation must follow the Lord.

How bitter the cup, no heart can conceive,
Which he drank quite up, that sinners might live:
His way was much rougher and darker than mine;
Did Jesus thus suffer, and shall I repine?

Since all that I meet shall work for my good,
The bitter is sweet, the medicine is food;
Though painful at present, 'twill ease before long,
And then O how pleasant the conqueror's song.

OUT OF EMPLOYMENT.—There are in London alone, at present, 80,000 mechanics, and 15,000 laborers out of work. Assuming four persons to each family, there would thus be 380,000 people almost in destitution, with trade bad, and very little appearance of its improving during the winter.

LETTERS.—L Boutell R D Potter C Flint J Turner E A Hemenway W Ongley A Reader W Sheldon A Clapp.

Conferences, Campmeetings, &c

Conference at Sennett.

A conference is appointed at Sennett—Pine Woods—to commence Thursday evening, Dec. 28th, and hold over the Sabbath. An invitation is given for Brn. Pinney and Bywater to attend.

G. W. BURNHAM.

Conference in Tyler.

There will be a conference in Tyler, Winebago county, Ill., to commence Friday evening, Dec. 15th, and continue over the Sabbath. A general attendance is especially solicited. N. A. HITCHCOCK, J. L. TOWNER.

Appointments.

Syracuse, Sunday, Dec. 3d.

Liverpool, four evenings—5th to the 9th.

Cicero and Clay Corners—(as brethren may arrange the meetings and notify me in Liverpool)—10th to 15th.

Oswego, 16th to 19th.

Cazenovia,—(in the Free Church, as the Pastor, Bro. Johnson, has engaged to arrange)—20th to 25th.

Further appointments will be made, Providence permitting, from Syracuse, about Dec. 4th. Letters should be directed to Auburn or Syracuse.

H. H. GROSS.

I will preach at Martin's Hill, on the night of Christmas, at the school-house of father Sweet, and stay as long with the friends in those parts as my circumstances will admit. C. F. SWEET.

Eld. J. C. Bywater will preach as follows:

Toronto, C. W.—Sunday, Dec. 10th.

Niagara Roads, C. W.—evening of the 12th.

Four Mile Creek (or where Bro. Tryon may appoint)—Dec. 13th.

Lewiston—evenings of 14th and 15th.

Lockport—Sunday, Dec. 17th.

Careysville—evening 18th.

Griggsville—evenings of 20th, 21st and 22d. Will Bro. Smith give notice accordingly?

In East Rush, I expect to commence a series of meetings, on Sunday, 24th Dec.

Business Notes.

W. P. Blanchard—The last remittance we find on our books pays to no. 195. Nothing has been received since that time.

E. R. Allen—The \$2.00 pays to no. 372.

Dr. D. Crary—As we could not pay the freight on the book through, we have given you credit on Harbinger fifty cents.

I. Joslyn—Sent package to you by mail.

O. R. L. Crosier—You say Wm. S— sent a dollar a few weeks ago. We find no trace of it on our books.

Eld. T. Smith—We have none of the "Son of God" or "Primitive Christianity" on hand. Have sent the other by mail.

S. W. Buck—We cannot send books or pamphlets into Canada, unless by private conveyance.—Have credited, therefore, the whole on Harbinger account.

A. Clapp—The "True Grace of God" will not be ready for distribution under several weeks. Shall we send the other now?

A. S. H.—You should have paid postage. To furnish the paper free and pay postage on letters is more than we are able to do.

Post-Office Address.

Elder Thomas Smith—North Truro, Me., where he has recently located.

Elder E. R. Pinney—for the present, Rochester, N. Y., care of J. Marsh.

Remittances for the Harbinger.

L Fletcher W Holman no 256 E Stetson T Adams S M Kehr O Shirly J Parsons J E Healey—\$1.00 each. A B Huntington L Morse S W Buck—\$2.00 each. J S Woods T Smith W Sterling E Downs—50 cents each. W. Shoals 75 cents. Sarah Serpell 80 cents.

Miscellaneous.

For the Advent Harbinger.

The Late Phenomena in the Heavens.

The phenomena in the heavens on the evening of the 9th inst., was certainly most extraordinary as well as ominous.

The light spread nearly over the entire horizon, rising in brilliant streaks or belts, converging to one common centre, a little south of the centre of the horizon. The scene was grand and beautiful beyond all conception.

By an easy flight of imagination, we might trace all the outlines of a map of the earth, drawn by the Angel of Prophecy, as he dipped his pencil in a sunbeam to portray in the heavens the destiny of the nations. While gazing at the strange delineations, we indulged in the following real or imaginary distinctions:

First. The American continent, north of 36 degrees, was glowing in vivid light tinged with fire. The slavery South, with blood and flame—Mexico was wrapped in curling flames tinged with blood. Over South America hung a cloud of smoke, covering the smothering flames and curling blood. Then a paler hue, to indicate the Atlantic ocean.

Then, Europe. The British Isles, enwrapped in a rolling sea of blood and fire. The north of Europe, displayed in livid light, but faintly tinged with fire. Southern Europe, enveloped in fervent flame, and streaming with purple gore.

Africa, shrouded in a dark cloud, with mouldering fire bursting from beneath.

The north of Asia, darker, but tinged with streaks of pale light. But Southern Asia, or the Holy Land, was embraced in a pale, but brilliant rainbow, and all within its arch, the purest green, or, sapphire throne.

I know of no account of so general an illumination of the heavens but once before, and that occurred about eleven years ago. I was lecturing that evening on the scenes that would accompany the Savior's coming in the clouds of heaven, and the coincidence produced a most astonishing effect on the congregation. I am informed that Bro. Miller was also lecturing on the same subject at the same time.

When on the cross the Savior died,
The heavens in mourning stood;
While darkness veiled the shrinking tide,
The earth in sackcloth bow'd.

Now, light attends his downward flight,
As lightning from the East;
The brightness of his near approach,
With glory gilds the West.
Among the signs that hail him near,
The heavens in glory see,
Lit up with radiance full and clear,
As they before him flee.
As with his livid pencil clear,
A map of earth appears,
On the horizon, full and fair,
Embracing all the spheres.

America, both North and South,
Her oven'd fate can read;
Her destiny,—though in her youth,—
As by high Heaven decreed.
The gold cursed land of Andes stands,
Enwrap'd in blood and flame,
And Montezuma's sunny strands,
Pizarro's blood now claim,
The slave-cursed "South," in blood and gloom,
In sombre darkness dire;
The sober East and all the North,
In curling livid fire.

And Europe, old, with all her crimes,
Too numerous here to name,
From snowy Rush, to Alpine climes
Submerged in gorey flame.
Old Albion, mistress of the seas,
Roll'd in a sea of blood;
Her vaunted pride, and glory flees,
Her crimes now cry to God.

The Austrian domes, and Roman piles,
Where long the saints have bled,
The curling flames, in dark defiles,
Of sombre, mix'd with red.

Dark Afric's sunny barb'rous land,
In shades of gloomy night;
And Asia's millions, fade away,
With scarce a ray of light.

But, mid the scene of fire and blood,
One favor'd spot is seen,
On Zion's Mount, the Mount of God,
The Sapphire throne of green.
Encircled in the radiant bow,
The Promised Land is seen;
The purest light a living glow,
Of pale, but livid green.

A. READER.

Attica, N. Y., Nov. 25th, 1848.

Pride of Opinion.

Men are often too proud to confess their errors or to change when they are convinced that they are wrong. There is nothing more absurd than man's pride of opinion. For men to persist in an error, after they are convinced, lest, by giving it up, they should show themselves to have been mistaken, is madness. There is one thought that should humble this pride of opinion. It is this: all men have been and still are more or less mistaken in many important matters.—To this we should add the fact that wherein we are in error, if we do not correct ourselves, others will be sure to correct us, as human society progresses towards its higher destiny. When we look at ourselves as individuals, we see that we have arrived at our present position by a succession of changes, and yet we are ashamed to change. The whole path of life, from the cradle to the grave, is strewn with cast off ideas and opinions. We have taken up an idea and brought it on with us for a time, and cherished it as truth, but after bringing it for some time, we threw it down and picked up another, or picked up two in place of it, for most men increase their ideas. These were retained for a time and then cast off for others, and in this way we have arrived at our present positions, changing at every step, and yet all the time ashamed to change, lest the world should know that we had been mistaken. The same is true of society in general, for the changes of individuals effect changes in society, and all the changes of society are but the changes of individuals that compose society.—The present state of the arts and sciences has been arrived at by a succession of changes. The principles of the several sciences which have been settled by one generation, have been rejected and exploded by the next, and yet men are proud of their opinions. All improvement involves change, and yet men are ashamed to change. If men will change from bad to good, and from good to better, the more rapid their changes, the better will it be for themselves and the world.—*True Wesleyan.*

Foreign News.

AUSTRIA.—Intelligence from Vienna to the 4th inst. had been received. Vienna has surrendered to the Imperial troops, after eight days seige. The whole town was in their possession on the 1st of November. Great loss of life, and immense destruction of property took place during the bombardment. Over 30 barricades were carried by storm. The students fought desperately, and were only overcome by being shot. The battle between the Hungarians and Austrians, which ended in the repulse of the former, is said to have been very sanguinary. On the 3d, the Diet had dissolved itself, only 60 members being present in the Capitol.

On the 4th, the city was perfectly tranquil.—The disarming was going on rapidly, and the barricades were nearly all removed.

ITALY.—Northern Italy is in a confusion, and several parts of Lombardy have risen against the Austrians.

A Proclamation, issued by Mazine, in behalf of the central junta, was posted over Central Lombardy, invoking the people to rise against Austria. It had excited a violent tumult at Genoa, which on the 29th was in full insurrection.

Notices.

BOOKS FOR SALE.

THE PURPOSE OF GOD

In Creating the World; his Plan for its Redemption from the Curse, and the Time for its Accomplishment. By E. R. Pinney. Price, \$4 per hundred; 6 cents, single.

THE POWER OF KINDNESS.—NO. I.

Illustrated by Examples. By C. Morley, author of 'Practical Guide to Composition.' Price, 15 cents.

THE POWER OF KINDNESS.—NO. II.

Illustrated by Examples. By C. Morley. Price, 10 cents.

THE POWER OF PRAYER,

With other Christian Duties, illustrated by Examples. By C. Morley. Price, 5 cents.

A STATEMENT OF FACTS

On the Universal Spread and Expected Triumphs of Roman Catholicism. Price, 15 cts.; discount by the quantity.

PROTESTANTISM:

Its Hope of the World's Conversion Fallacious. Price, 10 cents discount by the quantity.

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Or an Account of the Unparalleled Fires, Hurricanes, Floods and Earthquakes, commencing with 1845. Also, some account of Pestilence, Famine, and the Increase of Crime. Compiled by T. M. Freble. Price, 12 1-2 cts.; \$8 per hundred.

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For the use of Bible Classes and Sunday Schools. Price, 12 1-2 cts.

ARE THE WICKED IMMORTAL?

In Six Sermons. Also, HAVE THE DEAD KNOWLEDGE? By Geo. Storrs. Price, 15 cts.; \$11 per 100.

SECOND ADVENT LIBRARY.

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No. I.—The Second Advent Introductory to the World's Jubilee.
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No. 5.—The Great Image.
No. 6.—If I Will that he Turn till I Come.
No. 7.—What shall be the Sign of thy Coming?
No. 8.—The New Heavens and New Earth.
No. 9.—Christ our King.
No. 10.—Behold, He Cometh with Clouds!
Price, 15 cts. per set; \$1 for eight sets.

MILLENNIAL HARP (with music).—Price, 50 cts. ADVENT HYMNS (without music).—Price, 33 cts. Addition to the Supplement to the Millennial Harp. 24 pp. 4 cts.

SECOND ADVENT MEETINGS.

ROCHESTER.—The Advent congregation meet in Stone's Hall (fourth story), corner of Main and South St. Paul-street, three times every Sunday, and also on Wednesday and Friday evening. The Lord's supper will be administered in the afternoon of the first Sabbath in every month.

BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with us.

ALBANY.—Second Advent Meetings are held in the "Second Advent CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings three on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-st.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 37 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meeting also on Monday and Thursday evenings of each week. State Ave. Brethren visiting the City are invited to meet with them.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings at the Concert Room in Foot's new building, corner of Main and State Streets, every Lord's day and evening.

The Advent Harbinger.

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ADVENT HARBINGER.

"Behold, he cometh with clouds! and every eye shall see him!--- and all kindreds of the earth shall wail because of him!!!"

VOL. XVII. NO. 25.

ROCHESTER, N. Y., DECEMBER 9, 1848.

WHOLE NO. 259.

Poetry.

Selected for the Advent Harbinger.

Spiritual Wants.

I want that sacred flame of love to God,
Which every meaner passion shall subdue:
That, like the sun, diffuses all abroad,
And leads spectators to admire it too.

I want a full release from every sin,
From all its guilt and captivating powers,
From all that keen distress I feel within
Which racks my waking and my sleeping hours.

I want the smiles of His beloved face,
In whom my hopes and comforts only live;
The sacred influence, the saving grace,
Which he has purchased and alone can give.

I want the blessed Spirit near my heart
To purify and change that loathsome waste.
O that my God would energy impart
And let my soul his new creation taste.

I want that wisdom that is from above,
To teach me when to speak and what conceal,
The serpent well attemper'd with the dove,
And pious prudence mix'd with fervent zeal,

I want more gratitude for what I have,
O that my God would this desire fulfil;
And when he sinks my comforts in the grave,
Grant me more resignation to his will.

I want affections that have larger scope,
To render all my duties more devout;
I want a stronger faith, a brighter hope,
To silence and to banish every doubt.

I want, alas! I want, I know not what;
Establish'd grace and permanent delight,
(My wants exceed the bounds of human thought)
How I may live and how expire aright.

But if my suit in part must be denied,
My sorrow will prepare for joys to come,
When every want shall more than be supplied,
And my poor weary soul shall rest at home.

Selected.

THE SON OF GOD.

BY HENRY GREW.

AN EXAMINATION OF THE DIVINE TESTIMONY
CONCERNING THE ORIGIN OF THE HIGHEST
AND MOST GLORIOUS CHARACTER OF THE SON
OF GOD.

1. The Testimony of the Prophets and Apostles.

Col. i. 15-19, Who is the *image* of the invisible God, the *first-born* of every creature: for by him were all things created, &c; for it *pleased the Father* that in him should fulness dwell.—Heb. 1st. chap., God hath in these last days spoken to us by his Son, whom he hath appointed heir of all things, *by whom* also he made the worlds, who being the brightness of his glory, and the express *image* of his person, and upholding all things by the word of his power, &c., being made so much better than the angels, &c., And again, when he bringeth the *first begotten* into the world, *he saith*, and let all the angels of God worship him. Unto the *Son* he saith, thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness and hated iniquity; therefore God, *thy God*, hath anointed thee with the oil of gladness above thy fellows. John i. 14, And the word was made flesh, and dwelt among us, and we beheld his glory as of the *only begotten*

of the Father, full of grace and truth. Rev. xix. 13, His name is called the *Word of God*.—John iii. 31, 32, He that cometh from heaven is above all. And what *he hath seen and heard* that he testifieth. 34, For he whom *God hath sent* speaketh the words of God: For *God giveth* not the spirit by measure unto him. 35, The Father loveth the Son, and hath *given* all things into his hand. 1 Cor. xi. 3, The *head* of Christ is God. Rev. i. 1, The Revelation of Jesus Christ, which *God gave unto him*. Acts ii. 22, Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and signs, which *God did by him*, &c., Acts x. 38, *God anointed* Jesus of Nazareth with the Holy Ghost, and with power; who went about doing good, &c.: for *God was with him*. 1 Peter i. 21, God that raised him up from the dead, and *gave him glory*.—Rom. ii. 26, God shall judge the secrets of men by Jesus Christ. Acts x. 42, *Ordained* of God to be the Judge of quick and dead.—Acts xvii. 31.

2. The testimony of Jesus Christ

Rev. iii. 14, These things saith the Amen, the faithful and true Witness, the *beginning of the creation of God*. John vi. 57, I live *by the Father*. v. 26, For as the Father hath life in himself, and hath *given him authority* to execute judgment, &c. Matt. xi. 27, All things are *delivered* unto me of my Father. xxviii. 18, All power is *given* unto me in heaven and in earth. John xvii. 2, As thou hast *given him power* over all flesh that he should give eternal life to *as many as thou has given him*. John x. 18, I have power to lay it down; and I have power to take it again. This commandment have I *received of my Father*.—John v. 19, Verily, verily, I say unto you, the Son *can do nothing of himself*. John xiv. 10, The Father that dwelleth in me, *he doeth the works*. John v. 22, for the Father judgeth no man; but hath *committed* all judgment unto the Son; That all men should honor the Son, even as they honor the Father. John vii. 24, Father, I will that they also whom thou hast given me be with me where I am: that they may behold my glory *which thou hast given me*; For thou lovedst me before the foundation of the world. John xvii. 5, And now, O Father, *glorify thou me* with thine own self, with the glory which I had with thee before the world was. John xviii. 26, He that *sent me* is true; and I speak to the world those things which *I have heard of him*. John xii. 49, For I have not spoken of myself; but the Father which sent me, he *gave me a commandment* what I should say, and what I should speak. John vii. 16, My doctrine is not mine, but his that sent me. John vi. 38, For I came down from heaven, *not to do mine own will*, but the will of him that sent me. Luke xxii. 29, And I appoint unto you a kingdom, as my Father hath *appointed unto me*. Matt. xii. 28, but if I cast out devils *by the Spirit of God*, &c.

3. Testimony of God the Father.

Ps. lxxxix. 19, Then thou speakest in vision to thy holy one, and saidst, I have laid help upon one that is mighty. 25, I will set his hand also in the sea, and his right hand in the rivers. 26, He shall cry unto me, Thou art my Father and my God, and the rock of my salvation. 27, Also I will make him my first born, higher than the kings of the earth. Ps. ii. 7, Thou art my son: this day have I begotten thee: Isa. xlii. 1, 6, Behold my servant whom I uphold, mine

elect, in whom my soul delighteth: I have put my Spirit upon him. The Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant to the people, for a light to the Gentiles. Heb. i. 6, 9, And again when he bringeth in the *first begotten* into the world, he saith, and let all the angels of God worship him.—Unto the *Son* he saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even *thy God*, hath anointed the with the oil of gladness above thy fellows.

Guided by the light of heavenly truth, let us now proceed to the consideration of the following important and highly interesting question.—Is Jesus Christ called God, is he worshiped, has he created the universe, is he preserver and Savior and King and Judge, as the *self-existent, independent, omnipotent, and only true God*: or, as the *Son of God, begotten, upheld, exalted and glorified by the Father*?

Revelation alone must answer this question. Let no conclusion of imperfect reason, no false inferences of our erring minds, no prejudice in favor of our long cherished systems, prevent our receiving the divine testimony on this subject.

Let us first consider *in what sense* the Scriptures of truth apply the title of God, to Jesus Christ.

That the mere application of this title to Christ, does not prove him to be the self-existent Deity, is evident from the 62d Psalm, where we find it applied to earthly rulers. See also Exod. vii. 1; xxii. 28. John x. 35. From Heb. i. 8, it is evident that it is as the *begotten Son*, that he is called God. "Unto the *Son* he saith, thy throne O God," &c. And in the very next verse, and in immediate connexion, the same person who is called God, is plainly represented as having a God. "Therefore God *even thy God*," &c.—See also John xx. 17: Rev. iii. 12. Here, then, the Bible, which is its own best interpreter, plainly teaches us that he is not called God in the *highest sense*; for the supreme Deity can neither be *begotten* nor *have a God*.

John. i. 1, In this passage of divine truth, it is declared that the Word, who is called God, "*was with God*." Here also the Holy Scriptures teach us, that in whatever sense the Word is called God, he is a distinct being from the supreme God, otherwise he could not be said to be *with God*. Now as it is nowhere expressly revealed that the Word or Son is "the same numerical essence," or the same being as the Father, how can the passage bear such a construction? We have Bible authority for saying, that the term God is sometimes used in an inferior or figurative sense; but have we any authority from Scripture or reason for saying, that the supreme God *was with* the supreme God? "To what class of men could John address the asseveration," that the supreme God was with himself? "Where did these singular heretics suppose" the supreme God was, excepted with himself? Is there any intelligible idea in the proposition, that the same numerical essence was with the same numerical essence? Or can we conceive that one supreme God was with another supreme God?

The Scriptures of truth afford more light on this important text. In John xvii. 5, our dear Redeemer prays, "And now, O Father, glorify

thou me with thine own self, with the glory which I had with thee before the world was." Here it is just as evident that *the glory of the Word cannot be the glory of the supreme Deity, as that supreme Deity cannot be a subject of prayer.*—This cannot be considered the prayer of his "*human nature*," for that nature, so far from enjoying glory "*before the world was*," did not then exist. Our Saviour evidently refers to the state of which John wrote, John i. 1. The same nature prays as then existed, to be restored to the same glorious condition. Does not this conclusively prove that the Son is dependent on the Father, for the highest glory he possesses?

Rev. xix. 13, Here we are instructed that the Word is "*the Word of God*." Is it not the design of the Spirit of truth to teach us, by this term, that the Son is the medium of communication or manifestation of all the glory of God, (in creation, providence and redemption,) to his intelligent creatures? "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him." "He that hath seen me hath seen the Father."

Rom. ix. 5, Christ—who is overall, God blessed for ever. Amen. Here our precious Redeemer is again called God, over all God, which is expressive of his high authority and dominion. Compare this passage with Ps. xlv. 6, where Jesus is called God on the throne of the kingdom. In the view of this glorious character, believers love and adore him. But where he is possessed of this dominion, of *independent right* or by the *pleasure and appointment* of the Father, the Scriptures must determine. Dan. vii. 13, 14, I saw in the night-visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. Matt. xxviii. 18, All power is given unto me in heaven and in earth. John xvii. 2, As thou hast given him power over all flesh, &c. Luke xxii. 29, I appoint unto you a kingdom as my Father hath appointed unto me. Ps. ii. 6, 8, Yet have I set my King upon the holy hill of Zion. Ask of me and I shall give thee heathen for thine inheritance, &c. Acts v. 21, Him that God exalted with his right hand to be a Prince and a Saviour, for to give redemption to Israel and forgiveness of sins. Here we are taught that Jesus Christ executes the high offices of Prince and Savior; that he gives repentance and forgives sin, all by the power and appointment of the Father.

To be over all, and to have all things under him, are synonymous expressions. "But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him." 1 Cor. xv. 27, He is therefore dependent on another being, even the Father, for having all things under him, or being "over all."

Original Articles.

For the Advent Harbinger.

THE CHRISTIAN SABBATH.

BY A BIBLE READER.

Having not long since read the proceedings of an Anti-Sabbath Convention, held in New York, in May last, together with some other writings, attempting to show that the Sabbath of the fourth commandment was abolished by the mission of Christ on earth, I have now a few thoughts to offer on the subject, if permitted, as reasons for not yet endorsing the position as above. This I would do briefly, and without a disposition to enter into controversy with any individuals of op-

posite opinions, who may have their peculiar thoughts as well as myself.

1. It is a fact, admitted by Christians generally, that the fourth commandment, for observing and perpetuating a Sabbath was, and is, in the decalogue, and is as clearly expressed and enjoined as any other of the ten commandments: and it was considered by holy men, as really a part of the moral law as any of the other nine:—and further, there does not appear to have been, since the giving of the moral law, any change of dispensations, which would require or authorize a change in this law so as to do away the fourth commandment, any more than any other of them. It appears, also, that if the Sabbath was ever needed as a day of rest, and for promoting godliness, it is still needed, and will be to the end of time, for the same purpose. And surely there is nothing said in the whole Bible, showing that the Sabbath, or this commandment, was ever to be abolished till the saints' everlasting rest, prefigured by the Sabbath, shall be obtained in the New Earth.

2. Christ said in his sermon on the mount, that he "came not to destroy [or abolish] the law [not even in part], but to fulfil;" and that "not one jot or tittle shall in any wise pass from the law [or be abolished], till all be fulfilled," or till the consummation at the last day. This is seemingly, as much as though Christ had said, in so many words, that the item of the fourth commandment of the law must be observed, as a part of the divine law unto the last.

3. It might seem that the present doing away of the Sabbath, or fourth commandment, would very naturally weaken human confidence in the other nine, or encourage their violation, at the option of individuals, seeing that, apparently, the same arguments might be given for abolishing them all, as in case of the fourth.

4. Although it is argued that the New Testament is silent as to its enforcing the observance of the Sabbath, and true that little is there said on the subject, because not called for, where so much brevity must be used—it is a fact, that both Christ and his disciples did actually observe a Sabbath day, or one day in seven. And though Christ claimed to be "Lord of the Sabbath," in that very expression, he acknowledged its existence at that time, as though it was an institution not to be abolished at all by his mission on earth: and though it be true, also, that Christ allowed the doing of works of mercy on the Sabbath, he certainly did not authorize its abolition, nor the doing of common worldly business on that day.

5. It is said that "the Sabbath was made for man, and not man for the Sabbath." By this it would naturally be understood that the Sabbath was instituted and designed as something beneficial and needful for all mankind, and to be continued as such during man's stay on the present earth; and as such, it might seem that it never was to become a burdensome ceremony for man to observe for a time, and the sooner abolished the better for man, as some appear to suppose, in their labors now for doing it away.

But, after all, could it be proved from the sure word of prophecy, that there is "a more excellent way" of increasing and perpetrating godliness without the Christian Sabbath than with it, none of us should be backward in acknowledging and coming into it.

REMARKS ON THE ABOVE.

Judging from the valuable communications we have recently published from "Bible Reader," we suppose the settled rule by which he arrives at a knowledge of Bible truths is, the *plain, literal* reading of that book. Will he examine this question by this same rule? We will name a few points to which we request him especially to turn his attention.

The Bible does not divide the law of Moses into two laws—the one *ceremonial* and the other *moral*. It was both ceremonial and moral, or morality was the *fruit* of the ceremonial. Nothing was more ceremonial than the observance of the Sabbath, and when the ceremonial ended, the moral, as a matter of course, ceased; for all who now "seek to be justified by the law are fallen from grace." There can be no law without a *form*; destroy that form and the law ceases.—The Jewish Sabbath had a *form*, and if that form is abrogated, the Sabbath no longer exists.

The ten commandments (ceremonial and moral) were not only a part, but the foundation or essence of the law of Moses. That law, not a part, but the whole, "was abolished," did end, was taken out of the way, and nailed to the cross—consequently the Jewish Sabbath ended with the expiring of the law.

Christ did not destroy the Mosaic law, like a usurper, or transgressor, or wicked conqueror; but he was the *end* of it. The law looked to and was to be fulfilled in Christ; hence, when he came, the law ended—it had performed its work like "a schoolmaster, to bring us to Christ;"—then its service ceased, the Jewish *lease* expired, was out, and the true *heir* came.

The Church of God is now not "under the law" of Moses, "but under grace"—the law of the New Testament, which is a *new* law, made up of Adamic, Noatic, Abramitic, Mosaic, and prophetic laws, and new precepts and commands given by Christ, the great and new Lawgiver.—All that he has incorporated from these imperfect laws in his perfect law, we should obey. The Jewish Sabbath is not incorporated in this perfect law; therefore we are not required to keep the Jewish Sabbath.

But we are extending our remarks far beyond what we designed to make on this subject now. Will Bible Reader, and others of his faith on the Sabbath, look out this question in the manner he has so wisely looked at other Bible questions, viz: in the light of the *plain and literal* import of the revealed Word? By doing this we think the "more excellent way," of which our brother speaks, and doubtless desires to walk in, will be found.

For the Advent Harbinger

"EXPEDIENCY."

BY L. D. MANSFIELD.

What is this "EXPEDIENCY" which bears so bad a name among some of our brethren? What means this word, which is as much abhorred as "Popery," "oppression," "sectarianism" or the "Devil"? Is there inherent iniquity in the very terms, "expedient" and "expediency," that we should hold them in such utter disfellowship? It is an old adage, and correct, I believe, "Give even the Devil his due;" and certainly we ought to give this word "EXPEDIENT" an opportunity to explain and justify itself, if it can, against the aspersions cast upon it. Very well! Let us listen then while it gives us a little etymological light as to its origin, and also quotes some accredited authors as to its present character, and, finally, some Scriptural testimony, respecting its character in olden time:

"EXPEDIENT," is from the Latin "*Expeditus*" (verb *expedio*) and the Greek "*spendo*," which signify, "to hasten," "to urge forward," and in their primary import, have no worse signification than that of speedily accomplishing.

bringing to consummation without delay, any object. This latter word, "*Speudo*," is used in 2 Pet. iii. 12, to express "What manner of persons we ought to be in all holy conversation and godliness, *hasting* (Grk. "*speudontas*" from "*Speudo*") the coming of the day of God." While the parent word can be used in so good a cause, we should not certainly censure its offspring without the best of reasons.

But what has this word, "*Expedient*," to say as to its present character and the character of its near kinsmen "*expedience* and *expediency*?" Mr. WEBSTER, the great lexicographer, being well acquainted with the whole family, and being held in very considerable esteem among men generally, as a truth teller in such matters, shall be brought forward to give testimony as to the standing of the whole *genus* in question. It is not expected that he will be able to show that "*Expediency*" was never found in bad business, but he will testify that there is no intrinsic naughtiness in it, and that it is as well adapted to good words as bad, and perhaps even better. Mr. WEBSTER defines "*EXPEDIENCY*:"—"Fitness or suitableness to effect some good end or the purpose intended.—Propriety under the particular circumstances of the case. The practicability of a measure is often obvious when the expedience of it is questionable." "*EXPEDIENT*,"—*adj.*: 1st. "Literally *hasting*; urging forward: hence, tending to promote the object proposed; fit or suitable for the purpose; proper under the circumstances. 2d. Useful; profitable." "*EXPEDIENT*," *n.* 1. "That which serves to promote or advance; any means which may be employed to accomplish an end. Let every expedient be employed to effect an important object, nor let exertions cease until all expedients fail." 2. Shift; or means employed in an *exigency*." "*EXPEDIENTLY*," *adv.* "Fitly, suitably, conveniently."

From this testimony, it would appear that Mr. Webster does not regard these words as essentially and intrinsically bad, nor do we think they should be so regarded. "The doctrine of expediency," according to this definition, is simply a doctrine which teaches that we should do what "is *fit and suitable* for the accomplishment of a good end," or that which accords with "*propriety under the particular circumstances of the case*;" and as "some things are *practicable* (possible) which are not *expedient*" (fit or suitable under the circumstances) it would appear that the "*doctrine of expediency*" is not so erroneous a doctrine as some suppose.

It seems however from the Scriptural use of the word, "*expedient*," that it is susceptible of being used in a bad cause: "It is *expedient* that one die for the people," &c., said Caiaphas (Jno. xi. 50) in reference to the Lord Jesus—i. e. he thought it "suitable or fit" that Christ should die. "*Expediency*," in this case, developed itself in a monstrous crime, but not always so. Christ acted upon the principle of *expediency* when he left the world and went to the Father: "It is *expedient* for you that I go away," said Jesus (Jno. xvi. 7); i. e. it was "*proper, under the circumstances*."—(Webster.) Paul acted according to the "*doctrine of expediency*," when he said, "All things are *lawful* but all things are not *expedient*,—all things are *lawful*, but I will not be brought under the power of any" (1 Cor. vi. 12): and again, "It is not *expedient* (i. e. fit, suitable) for me to glory." The things which were not "*proper under the circumstances*," Paul would not do. "It is not *expedient*," was sufficient reason. Paul advised the Christian Church to act upon the principle of "*expediency*" in making contributions, "And herein I give my advice; for this is *expedient* for you who have begun before, not only to do, but to be willing a year ago. Now therefore perform the doing of it; that as there was a readiness to will, so there may be a performance also of that which ye have." (2 Cor.

viii. 10, 11.) Please read the whole chapter.

But it is "*HUMAN EXPEDIENCY*" and "*HUMAN EXPEDIENTS*" against which so much is said;—"DIVINE EXPEDIENCY" is quite another thing, say our brethren. Very well! What is a "*Divine expedient*" for accomplishing any "good end?" Why, any measure which God represents as "fit, suitable."—(Webster.) But suppose God commands us to accomplish some "good end," without telling us particularly what will be "proper under all circumstances," are we under no obligations to do the work, simply because we should be compelled to resort to our own resources, to devise what is "suitable or proper" in securing the end? Certainly we are under obligations to use "*expedients*," and "*human expedients*," too, in order to obey God. In the case just referred to, the apostle Paul says (8th ver.) he "does not speak by commandment," but (10th ver.) "but gives his advice," that they should do what is "*expedient*." Certainly this was "*human expediency*" then, but not *sin*; nor assuming the prerogatives of God; for God had given principles, ends, objects, all of which were revealed as *right*, and Paul did what was "fit or suitable or proper" for carrying out the principles, securing the ends, and accomplishing the objects, and he exhorted his brethren to do the same. A "*human expedient*" is nothing more nor less, than a measure invented by human wisdom, "*suitable or proper*," to secure an end.—Let us here make two inquiries:

1st. WHEN ARE HUMAN EXPEDIENTS RIGHT?

2d. WHEN ARE HUMAN EXPEDIENTS WRONG?

1st. *When are they right?* *Ans.* When the end to be secured is right and Scriptural, and the expedients do not CONTRAVENE ANY DIVINE PRINCIPLE OR LAW; in all cases where God has NOT GIVEN SPECIFIC DIRECTIONS, which are sufficiently full to cover the whole field of operations—e. g., God requires men "to go into all the world and preach the gospel to every creature." This command imposes obligation to perform the work, but the means and measures are not fully revealed in the command, nor in any part of the oracles of God: and when we call "THE SCRIPTURES a perfect rule of faith and practice," we do not mean that they enter into details to such a degree that nothing is left to the human mind to plan or devise; by no means.—We mean simply that their teachings are sufficiently full to insure our holiness and salvation if we follow them. Every Christian knows that he must plan and devise, and that God's people always have planned and devised means for obeying the command, to "publish the glad tidings," and they have an undoubted right to do so, under the limitation presented under this head, viz:—"when the plans or expedients do not contravene any divine principle or law." The command says, "Go ye." We may go in any way, "proper under the circumstances," by Steamer, Ship, Brig, Barque, Schooner, Sloop, Rail Cars, Stages, Wagons, "on Mules and swift beasts" or on foot; we may resort to any of these "*expedients*," but we must "go," and should we stop short and wait for more explicit orders, under pretence that all human inventions and expedients were wrong, we should meet the response of the Savior to the man who "buried his talent": "Thou wicked and slothful servant—thou knewest that I reap where I sowed not, and gather where I have not strawed." The truth is, that in an important sense, the capacity which we possess for "devising" and "expediting," is one talent entrusted to us by God, which we are bound to improve upon pain of being "wicked and slothful servants." The command is, "Preach the gospel" or "proclaim the glad tidings" (Campbell's Gospels), but the means and measures, for doing it are not all defined, so that "*expedients*" are necessary. How many measures are requisite in

order to become acquainted with languages of various nations! How many inventions to get access to the people! as Paul says, "I became all things to all men;" "to the Jews, I became as a Jew, that I might gain the Jews," &c. How much wisdom, to know whether to avail our selves of the *living voice of the preacher*, the labors of the amanuensis, or the *wonder-working press*, producing books pamphlets, tracts, papers, &c. &c. While no moral principle is violated, we can use, and ought to use, whichever is most "*fit or suitable*," even though some of these means were not known in apostolic days. We may meet in a temple, a church, an "upper chamber," "in the desert," "by the sea-side," "on the mountain," "by the river," (where prayer was want to be made), "in the school of Tyrannus," in a private house, in the woods, under a tent, or anywhere that is "*expedient*," in order to "publish the glad tidings." We may meet and preach to "the woman by a well" alone, or to "five thousand in the wilderness;" to the jailer alone in the prison, or the thousands of Athens, "in the midst of Mars Hill." We may meet *daily, weekly, monthly, quarterly or yearly*, in order to carry out this great injunction, which ever seems "*expedient*." We may confer with one brother, or five hundred, upon the best means for carrying out Christ's command. We may do it by letter, or by word of mouth. We may do it in New York, Boston, Buffalo, or Rochester, while we contravene no divine law; we may do what is "*expedient*;" i. e., "*fit or proper*" in securing the GREAT END. It were a work of supererogation to prove that God requires those very measures, if they are appropriate to the end which he requires us to accomplish, and do not VIOLATE HIS LAWS OR THE PRINCIPLES OF HIS WORD, it is sufficient.

God requires his people to sustain the preaching of the gospel: "they that preach the gospel, shall live of the gospel," is the principle. The obligation to do the thing, is *plain*. Whether it shall be done by subscriptions, or contributions in the box, as it passes, in the place of worship, is not material, only that the means be best adapted to the end. Whichever method is "*most expedient*" is obligatory upon us.

2d. *When are human expedients wrong?* *Ans.*

1st. When they contravene any divine law or principle; this has been already implied.

Ans. 2d. When they are substituted in the place of means which are presented in the Scriptures, thus setting up our wisdom above God's—e. g.: The expedient of calling the churches, bands; deacons, committees, &c., a "*human expedient*" for preserving gospel simplicity, by departing from it!!

Ans. 3d. When—notwithstanding they may tend to the promotion of a good end—they are nevertheless attended with incidental evils, which more than counterbalance the good accomplished: e. g. Paul "would not glory in his revelations," for it would not be best on the whole—so he "gloried in infirmities," He might have resorted to that "*expedient*" in order to inspire confidence in the minds of his brethren who had been turned from him by "false apostles;" but he feared that "they would then think of him above what they ought," which would be a greater evil. (2 Cor. xii. 1-6.)

Ans. 4th. When they rest for countenance and support, upon that Jesuitical and abominable maxim, that "*The end justifies the means*."

In conclusion, let me exhort those who oppose the "*EXPEDIENTS*" of their brethren, not to adopt worse "*expedients*" themselves, and to remember that "happy is he that condemneth not himself," &c., in that which he alloweth.

REMARKS ON THE ABOVE.

Bro. Mansfield justly says that "*human expedients*" are "*wrong*" when they contravene any

divine law or principle." Let this important truth be indelibly impressed on every mind in this prolific age of human expedients, and let the "divine law" and its "principles" be well understood, and there will be no danger of being led astray or ensnared by human expedients.

Bro. M. has named a few "human expedients" that are "wrong;" we will mention a few more:

The human expedient is wrong, that calls the saints, the Catholic, Episcopal, Presbyterian, Methodist, Baptist, or Advent Church; because the word of the Lord repeatedly calls them the Church of God. 1 Cor. i. 2.

The human expedient is wrong, that has devised plans for the organization of these different churches; because, in so doing, the Church of God has been split up into factious parties, and, besides, the New Testament tells us, the body, or Church of Christ is one. Eph. iv. 4.

The human expedient is wrong, that adds to the Church by vote of the body; because the New Testament tells us the Lord does this work, by faith in and obedience to the gospel of Christ, on the part of those added. Acts ii. 47.

The human expedient is wrong, that makes sprinkling or pouring, baptism; because the plain meaning of the word baptize, and the example of the apostolic Church, show, beyond all successful contradiction, that immersion only is baptism. See the New Testament.

The human expedient is wrong, that makes instrumental music a part of the worship of God; because, his word tells us to sing with the spirit and understanding also: 1 Cor. xiv. 15.

The human expedient is wrong, that calls God a Trinity; Christ, the eternal God; the Holy Spirit, a person; the soul, immortal; the dead, conscious; the resurrection, nothing but spiritual; the punishment of the wicked, everlasting misery; the glorious millennium, the spiritual reign of Christ, and the eternal abode of the saints, a place beyond the bounds of time and space—because the Bible tells us that God "is one;" Christ is the Son of God; the Spirit, is the Spirit of God; man is "mortal;" "the dead know not anything;" the resurrection will be literal; the wicked will "be punished with everlasting destruction;" the glorious millennium will be the personal reign of Christ; and the everlasting inheritance of the saints will be the New Earth, or the kingdom prepared for them from the foundation of the world. See the Bible.

The human expedient is wrong, that has created the numerous conferences, assemblies, councils, synods, associations, &c., of the different sects, or that would create one among us; because no such bodies are recognized as belonging to the order of the New Testament, either by that Book or the early history of the church; they have ever been oppressive in their character, and assume a work which alone belongs to Christ, viz: dictating to the church, in matters of faith and practice: Christ is the "author and finisher of our faith."

The human expedient is wrong, that presents for the government of the Church any other law than the New Testament; because that is called the "perfect law of liberty"—therefore all other laws are useless and pernicious in their tendency.

Finally, every human expedient is wrong, that

either directly or indirectly attempts to devise any rule of faith and conduct for the observance of any one who is a child of God; for his word is all-sufficient to make the "man of God perfect," and thoroughly furnish him "unto ALL GOOD WORKS;" all the works of human expediency, therefore, for the performance of the man of God, must be wrong.

The Advent Harbinger.

ELDER J. MARSH, EDITOR.

Rochester, Saturday, December 9, 1848.

SALT OF THE EARTH.

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men."—Matt. v. 13.

This metaphor was addressed to the disciples of Christ, while they sat listening with profound attention to his memorable Sermon on the Mount; and, if we rightly understand its import, it ranks among the sayings of the highest importance, in that discourse.

The nature of salt is to preserve certain substances from putrefaction, and in their native sweetness. But it fails to perform this office, when it has lost its saltiness, becomes insipid, and is good for nothing else than to be cast away.

So with the disciples of Christ; so long as they are truly his, they are the moral salt of the world; but when they lose their character as such, they no longer exercise a saving influence in the world, are good for nothing in the great work of saving perishing mortals, and are rejected by the Lord.

This is the common and general application of this metaphor, which is doubtless correct, but that it is not its full meaning, will be seen from further examination.

What constitutes the disciples of Christ the salt of the world? Nothing more nor less than what constitutes them his disciples. Then, if we can learn what are the qualifications of a disciple of Christ, we shall know what will constitute them the salt of the earth.

"If ye continue in my word, then are ye my disciples indeed." John viii. 31.

This is to the point. They must not only hear, believe, and obey the Word, once, but they must CONTINUE in that Word. It must live and abide in them, and they in it. They must act out their faith in the Word, or, as the words which follow the text teach, "let their light so shine before men, that they may see their good works, and glorify their Father who is in heaven." Such qualifications as these, and no other, will constitute a people disciples of Christ, indeed, or the salt of the earth. So far as they lack them, they cease to exercise a saving influence on surrounding community.

The application. The Jews, so long as they continued in the word of the Lord, were his people, and the salt of the world; but when they departed from and rejected that word, their saving influence was not only lost, but they became a body of moral corruption, sending out the contagion of spiritual death all around them; consequently, they were considered good for nothing, in the work of salvation, and were cast off.

The Gentile Church was once in the truth, and exercised a powerful saving influence over a perishing world. But not so now. Though she is strong in numbers; rich in this world's goods; mighty in her human machinery; wise in her institutions; high in the praise of the world; crafty in her policy; and persevering in her work:—still, she is no longer the salt of the world. She has lost her salt

ness—is morally corrupt, to her vitals and extremities; and instead of shedding a healthful influence around her, she sends out a deadly effluvia, poisoning the atmosphere and all the streams of life in the moral world.

And what is the cause of this sad state of the Church? She has not abided in the words of Christ; but, as Paul predicted she would do in the last days, has turned her ears away from the truth, unto fables, 2 Tim. iv. 4. Each sect, like the Jewish Church, has rejected some present truth, or the saving truth of the times, until, now, they have rejected the great, the glorious, the crowning truth of Revelation, viz: that which teaches the literal and near appearing of Christ and his Kingdom. It is true, they still hold to many truths of the Bible, but the present truth of these last times, they spurn from them; in doing which, their power to save has departed from them, and they have fearfully fallen into moral corruption, and will soon be forever cast off by their offended Lord.

We as a people should learn wisdom from these things, and take heed lest we loose our saltiness, or power of doing good, by the rejection of any portion of the word of the Lord. All the plans we may devise and carry out, and all the popular and generally received truths we may believe and inculcate, will not constitute us the "salt of the earth," and "the light of the world." The present, unpopular, stirring, cleansing, and preserving truth, must be believed, confessed, proclaimed, defended, and practiced, in order to impart to us this savory influence.

May we see that we have salt in ourselves, that we may not become good for nothing in correcting the errors of the times, and so be cast away as unfit for the Master's use, when he shall come.

SERMON TO THE MILITARY.

"The discourse preached by the Rev. Mr. Hickox, to the Independent Military Corps, was alike able, excellent, and appropriate. He took his text at Romans 13, iv—"For he beareth not the sword in vain. With the sentiment of the great Apostle as his guide, Mr. H. inculcated the Divine origin of all Government, and the right of the Magistrate to punish all infractions of the law, as God's agent. Upon this he founded the doctrine that capital punishment was right, and a necessary infliction of the severest penalty of the law, in order to support the authority which is our only safeguard against individual malice and anarchy. The citizen soldiery was the best means within the reach of the Magistrate, to execute justice and judgment upon offenders. They bear the Sword of the Magistrate, and stand ready at a moment's warning, in defence of the country and in vindication of the law. While he held it to be their duty to be at all times ready for this dangerous service, he exhorted them to be prepared to go forth with the Sword of the Spirit, and clad in the panoply of the Gospel of Christ, to win victories greater than those of the battle-field—a conquest of themselves."—Rochester Democrat.

It has become an established custom, in our city, for some one of the pastors of the respective churches, to deliver an annual discourse to the military. We could not attend this year, but suppose, what they call the "holy temple of God," as on former occasions, was profaned by the sound of martial music, the flying of military banners, the clatter of scabbards and weapons of death, and the unholy tread, within the "sacred courts," of the military, clad with all the accoutrements of the battle field! From the above notice of the performance, the character of the sermon on the occasion, from one of the ministers of the gospel of peace (!) may be learned. It makes the words of Paul justify christians in fighting! But that he has taught no such doctrine will appear evident by a careful examination of what he has said on this matter. We will give the text and context, under consideration.

"Let every soul be subject unto the higher pow-

ers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil.—Wherefore ye must needs be subject, not only for wrath, but also for conscience sake. For, for this cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing.—Render therefore to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour."

The right of human governments is clearly taught here, and in many other parts of the Bible. God "removeth Kings and setteth up Kings"—Dan. 2: 21. And hath "determined the bounds" of their dominion—Acts 17: 26. This he has ever accomplished by the power of the Sword—And all human governments have been founded and administered in blood: there is no other principle on which they can be sustained. They are wicked, oppressive and bloody powers, fitly represented by the devouring beasts of the prophecies of Daniel and John. And while they are suffered to be prominent actors in the bloody drama of this fallen world, God, for his own wise purposes, appoints to each the field of its operation, controls the work and destiny of the whole, and when their cup of transgression and blood shall be full, he will destroy them all, and set up his peaceful kingdom in their stead.

These are the governments or "powers," that for this purpose "are ordained of God," and "bear the sword," by his appointment. But are Christians taught to be identified with, and take a part in, these governments? We think not. At any rate, Paul teaches no such doctrine in the text or context under consideration. The lesson he endeavored to impress upon their minds, was *obedience* or patient submission to these governments. Though they were heirs of the kingdom, and at the coming of their King, would inherit the earth; yet for the time being, during the times of the Gentiles, they should be subject to "the powers that be." And if they would be patient under sufferings, *not rebel nor fight*, but like their Lord when called upon, "pay tribute," and render to all their dues—tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honour, (ver. 6, 7.)—if they would do this, when their Lord should come, he would free them from all oppressive rule, destroy their oppressors, and give them the kingdom. Hence instead of Paul teaching Christians to fight, he taught them *not to fight*.

Alas! how widely different is the departure of the present teaching and practice of the church from the pure doctrine and practice of the gospel of peace! And how can the Church with any degree of propriety be looking for the speedy conversion of the world to christianity, so long as she is more and more justifying carnal war, identifying herself with bloody and murderous warriors, and opening her temples, and consecrating her altars to the demon god of war? O what blind infatuation!

TO CORRESPONDENTS.

Bro. C. F. SWEET.—Your letter was prepared for the press several weeks since, but was overlooked, until now it is out of date. Excuse the mistake.

Bro. S. W. LAPHAM.—We cannot think it advisable to publish any thing on that matter now. If he is innocent, we think a reconciliation can be effected. Let the trial be made; then if it shall be thought advisable, the result may be published.

HARBINGER AND ADVOCATE.

Speaking of the union of these two sheets, Bro. J. TURNER, the Editor of the *ADVOCATE*, in his closing Address says:

The *HARBINGER* and *ADVOCATE* are united on the gospel principle of free discussion. And now, dear brethren, let us rally around it with one accord. Let such as have the means come to its aid at once, and let the "*ADVENT HARBINGER AND BIBLE ADVOCATE*" be put on a firm and permanent footing, and its Editor, Bro. MARSH, above the embarrassment of pinching want. Let such as write for the edification of the church, come to the work with renewed zeal, that the editor may always have a variety of matter with which to fill his columns—*variety* (it is said) *is the spice of life*. Let us never be deceived with the stale notion that, to talk about preaching or writing the evidences of the coming of the Lord, or even to preach these evidences, is the great Advent doctrine. No! no!! The Advent doctrine embraces all the items of doctrine that are to be realized in connection with the Second Advent of the Son of Man. All that will be then and there fulfilled, are parts of the Advent doctrine, and if there are those that will not search out and teach the connected truths, then they are not Adventists. The evidences of the Advent at hand—the nature of the advent—the purposes of the Advent—and the eternal consequences of the Advent—are inseparable parts of the Advent doctrine, and must hold their genuine Bible relation to each other, in the writings and teachings of every well instructed scribe. Such will be the teachings by all really Advent lecturers at all really ADVENT CONFERENCES.

The Bible alone contains the limits of our research, and while there is any thing to learn of God or his most gracious plan, let none of us become the servants represented by one that wrapped his talent in a napkin. That servant was evidently designed to represent a class of servants, who after they had become enlightened in the truth of God, had received a part of the truth, (one talent,) have supposed that it would be sufficient for them to retain that portion, and to do so, secured that portion in a creed or organization, (wrapped the talent in a napkin,) which in itself forbid further effort in exploring the rich mines of divine truth; supposing that the stability of the cause of Christ depends upon the unity of the Church in faith and practice, at some given station on the track, when in fact the goal of the Church in her study, trial, and suffering, is the resurrection from the dead, and restitution. Such has been the course of the sectarian churches, and such will be the inevitable effect among us, if any company shall attempt to define the bounds of our research. Such may famish themselves, and leave the flock over which they exert an undue influence, fainting and dying; but puny man can never check the onward course of truth—*she tends to her native ocean*. Let us then speak and write freely, but do all in love; yea, let us study to be kindly affectioned one to another—to use kind words and hard arguments, and while we earnestly contend for the faith once delivered to the saints, may Heaven grant that our effort may be free from the unholy influence of self or sect—the sect of the Nazarinians excepted. By thus doing, we shall put the talent entrusted to our care to the exchangers, and at the Master's coming, he will receive his own with usury. The day of reckoning is at hand; soon shall the glory of the Lord be revealed, and all flesh shall see it together; and happy, thrice happy, will be that servant who can say, my two talents have gained other two. May the writers for, and readers of, the "*ADVENT HARBINGER AND BIBLE ADVOCATE*" be among that happy throng. Amen. May we studiously avoid the fate of such as hide, suppress, or cover with odium the infallible truths of revelation; duty is ours, the consequences belong to God.

Finally, may it be our unspeakably happy lot, to meet in the morning of the resurrection, where clouds, and storm, and tempest, and sorrow, are past forever."

THAT WAR RESOLUTION.

In the Herald for Dec. 2, in a note on the margin of the correspondence between Bro. Needham and us, the editor of the Herald says:

"There were some present [at the New York Conference] who were not prepared to deny their right to defend themselves or their country against aggressive action; but they asked for no resolution justifying that. As the word war was ambiguous, they were not prepared to vote for it, while all were decided against the prevailing spirit and practice of war. The Conference justified nothing; but united in condemning what all were agreed on."

The original resolution read: "*Resolved, That Slaveholding, Intemperance, War, Licentiousness, and every other forbidden practice, is sin.*"

Observe: In this resolution, the simple and unqualified term "War" is associated with the equally unqualified terms, "Slaveholding, Intemperance, and Licentiousness." Now, we cannot see why "War" is more "ambiguous" than are the other terms of the resolution; and if it was necessary to qualify the one, why was it not equally necessary to qualify them all?

We will apply to each the qualifying phrase,—"*prevailing spirit and practice*,"—which the Conference applies to "War," that all may see the case in its true light.

Instead of resolving that Slaveholding, in all its significations, is sin—"Resolved, That the *PREVAILING spirit and practice* of Slaveholding, is sin."

Instead of declaring that Intemperance, in all its significations, is sin—"Resolved, That the *PREVAILING spirit and practice* of Intemperance, is sin."

Instead of proclaiming that Licentiousness, in all its forms, is sin—"Resolved, That the *PREVAILING spirit and practice* of Licentiousness, is sin."

Instead of resolving that "every other forbidden practice," in all its significations, is sin,—"*Resolved, That the PREVAILING spirit and practice* of these forbidden practices, is sin!"

Thus the most common capacity must see, that had the qualifying principle, which was applied to the simple term "War," been applied to the whole resolution, it would, in a certain qualified sense, have justified Slaveholding, Intemperance, Licentiousness, and every other forbidden practice. What is true in one case, is true in all. Therefore, the modified or qualified resolution justifies *War*, in a certain sense. And from certain pleadings at the Conference, and, now, the expression in the marginal note,—"*There were some present who were not prepared to deny their right to defend themselves or their country against aggressive action*,"—leave us safely to infer in what sense the resolution was designed not to condemn (and of course, to justify) war,—viz: defensive war.

Believers in the doctrine of the advent, understand the governments of this world to be wicked, oppressive and bloody in their character, and fitly represented by the terrible Beasts described in the prophecies of Daniel and John; that they are deadly enemies to the reign of Christ, and must soon be destroyed by him at his coming,—how then can they think it right to fight in defence of "their country," or either of these wicked governments? We trust but few entertain such sentiments, so diverse from the peaceful doctrine of him who has said,—

"My Kingdom is not of this world, else would my servants fight."

POST-OFFICE ADDRESS.—Our types, last week, in the notice of the P. O. address of Elder T. SMITH, were incorrect, which we did not observe till after the paper was struck off. It should have been—*North 1 ruo, Mass.*

EDITORIAL ITEMS.

Bro. E. R. PINNEY is confined to his room; but we think is doing well. Let him be remembered in the prayers of the saints, and also in their acts of benevolence.

Bro. L. D. MANSFIELD's regular number on the Church, was necessarily deferred for next week.

Bro. G. W. BURNHAM called on us a few days since, in good health and spirits. He has come to spend some length of time in Western New York, if not to locate permanently. The Lord make him a blessing to many.

Bro. J. C. BYWATER gave us a call not long since, on his way to certain meetings in Niagara Co., and Canada West. He is still untiring in the work of the ministry.

Bro. P. B. MORGAN, on his return East, stopped a short time a few days since, with us.—He spoke of having attended some very interesting meetings in his tour West.

Bro. J. LITCH gave us a call and preached a timely discourse to a good congregation last Tuesday evening. He was on his return from a tour in Canada West.

OUR FREE LIST.

The whole cost, according to the subscription price, of the papers we have sent to the poor, for the past year, is about \$512.00. We have received by donations for this purpose, \$121, leaving a balance of \$391, for which we have received nothing.

When the price of the HARBINGER was reduced to Seventy-five Cents per volume, we gave our patrons to understand that, in order to sustain it, the price of the papers we might send to the poor would have to be met by donations. This having not been done, and many of our professedly paying subscribers having not paid; as a matter of course, our receipts have been inadequate to the demands of our business.

We make this simple statement of facts, that the wealthy and benevolent among us, may see how the case stands, and do what may be their duty in aiding to carry the word of life to their poor brethren.—Remember that the sum necessary for this benevolent purpose, to cover the expenses of the free list, alone, for the last year, is \$391. Of this sum, we will give \$256, which will leave \$135 to be made up by others. We give this amount (\$256) because it is just half the whole sum, \$512, and consequently makes the price per volume, to be paid in donations, of each paper for the poor, only 37½ cents.

Who will aid in squaring up this sum (\$135) at once? It is a good work, in which all who have the means should take a part.

Correspondence.

From Bro. J. B. Cook.

JOURNAL—NO. III.

My last was dated *St. Joseph*. It is a poor, old place; at the mouth of *St. Joseph's River*, on *Lake Michigan*. It is one of the oldest places settled in this North Western country. But it looks as if it had been settled by tipplers and built up by tippling tavern keepers. It seems that the blessing of God has never been on it.—Our traveling company was detained here, waiting for the arrival of the boat, until next morning. Then the wind had lashed the Lake into foaming hills, and deep ravines. On the boisterous waves our vessel ventured freely. It

dashed on, as if determined on mastering, both the angry winds and foaming floods. Some were sick who had never before been sick, at sea. The whole scene quite conquered me. I wilted away like a tender plant under the action of autumnal frost and stormy wind. Neither Allopathy, nor Homœopathy is needed at such a time.

The evening brought us in safety to *Chicago*. There it was my happiness to find Bro. W. He is an able jurist. In speaking of man's imagined immortality—the immortality of the soul, he said, "that, *a priori*, it was irrational to suppose that God should so constitute his intelligent creatures as to place them beyond his power to destroy, or end, or control their existence, at his pleasure—independent of all Bible statement, it could not be, that the Creator should make his creatures and put them beyond the reach of his own righteous law!" This is the *idea*; though, in part, my own language. That power and skill which cannot control and end their own creations are necessarily imperfect. But if man is, in the essential attributes of his being, deathless—if the "soul that sinneth" cannot "die," then he is beyond the reach of God's law; and consequently, so far *beyond the power of God* as the administrator of his law!! Think of this, ye "teachers of babes!" Think of this, thou, that "art a guide of the blind!"—"which hast the form of knowledge and of the truth in the law!!" Wilt thou teach that God is more impotent in his sphere and in his works, than man in his? No rational man would dare, voluntarily, to create, or admit an engine into his family, that he could not control, or end, as would best subserve the great end of his domestic administration. The idea applied to Jehovah is a reflection on every attribute of His nature! The penalty of his law is *death*—it is death to the sinning "soul." "Who art thou that repliest against God?" You may as well assume to hurl the Eternal from His throne; as to assume that the human soul is beyond His law!!!

The 16th was fine. We had a pleasant sail 90 miles to *Milwaukee*. Gratitude and praise are due to our Heavenly Father for bringing me safely through a journey of near 1300 miles.—By the upper lakes it would have been several hundred miles farther. Bro. BROWN, ARMSTRONG and DANIELS were down to meet me at the boat. The Lord greatly bless them; and make my coming a blessing.

Two days have been spent in making arrangements for meetings, to-morrow, Sunday—the 3d since I left New Bedford. Bro. A. just repeated the sentiments of Dr. DUFFIELD, of Detroit, which I heard in that city, touching the intermediate state, and Paradise. He does not find the popular view in the Bible. He places Paradise, as does the Bible, in the restitution,—the New Earth. Rev. 2: 7; 22: 1, 4. Amen.

A back-slidden soul asked Bro. P.,—"Does not he believe in annihilation?"

Bro. P. replied: "He believes in the 'destruction' of the wicked. Dost you?"

Bro. C. said: "Why, yes; but not in *that* sense."

Bro. P.,—"You should believe it in the *Bible* sense! The Bible sense is the *true* sense. They shall be 'burned up, root and branch'—that is the *Bible* sense!!"

The above is the sum of the conversation, as related to me by Bro. P. It is too good to be lost. I like the Bible sense in all things.

I have just had much conversation on the Lord's coming with Elder R. He related a conversation with Dea. COLGATE, of the Baptist Church, N. Y. City, in which he, the Deacon, said, that he had long believed in the Savior's near coming—long before Miller came out to proclaim it. He thought it would take place in

this generation; or, in a repetition of the same *deceit*, he thought that "old as he is *he might live to witness it.*"

This was in reply to what the Elder had said about the state of the church, and his apprehension that the Adventists might have it about right, after all. I afterward learned that it is the faith of that whole honored family of Baptists. This class of facts show that the Advent faith has a deeper hold on the human heart than most imagine.

Elder COLVER, of Boston, traveled with Bro. P., of Detroit, last summer, and he admitted his apprehension, at times, from the signs of the times, that the Advent is *nigh*.

These things "turn to us for a testimony."—They are invested with an inexpressible interest to me,—they transcend all other objects of interest. I count all this fertile, wide spreading, West—its thriving cities and growing wealth, as *pinning poverty*, compared with "the riches of the glory of the inheritance of the saints"—"yea I count all things but loss—and dung—for the excellency of the knowledge of Christ Jesus my Lord!"

Bro. J. DANIELS is here. He came round the Lakes,—gave three lectures on board; which were heard with interest. Several calls have come in from the country, desiring a visit. The brethren are however few and widely dispersed—much time is needed to give them even a call; but Bro. D. will remain in this region to labor. He can visit all, so far as strength and time will admit.

Milwaukee, Nov. 18th, 1848.

From Bro. N. A. Hitchcock.

DEAR BRO. MARSH:—I feel grateful for the continuance of your paper, but cannot do more at present. I shall not feel any the more ungrateful should you discontinue. I see, feel, and understand the complaint of embarrassment of which you speak. I think the cause is generally embarrassed for want of pecuniary help. God knoweth that I am not judge in this matter. There is but little doing, neither can there be by men who are obliged to support a family by a trade or by day's works. This is my case at present, and has been for nearly a year, and when the way is opened, I shall engage again in traveling and preaching the kingdom of God. I would not say I have received nothing, but what I have received the past year would not purchase my own necessary clothing. If this is as it should be, the Judgment will tell. The *cause* of Righteousness and *present* Truth is still precious to me. I am glad my mind is fully unhackled. I do rejoice in knowing that the Saviour is soon coming: in this, thank the Lord, I do not rejoice alone. How true that the fulfilment of all prophetic events spoken of, cluster around our pathway. I want to name one thing here; that is, I fear that the seeming contention going on through the Advent papers is too sharp, is an unholy one. It seems to partake of the spirit of biting and devouring. The cause will suffer by such a course. Let us walk in the Spirit. Gal. 5: 15-16. James says, "Grudge not one against another;" and Paul says, "Be not desirous of vain glory."

There are a few in different parts of Illinois and Wisconsin, who love and long to know all that the word teaches concerning the fulfilment of prophecy, resulting in the end of the present dispensation, and the coming of the Lord. The so-called orthodox Churches complain of coldness, and a lack, for some cause, of Spirituality, but still speak of the conversion of the world, and the removal, (by *moral means*), of the various evils that perplex us.—This is truly *ominous*, and the united voice of the past and the present speak in trumpet tones, telling

us that destruction is soon to overtake the workers of iniquity. O may we be ready to meet that day and stand before the Son of Man. Luke 21 : 36.

A companion of all that fear God and keep his commandments in the bonds of a peaceful Gospel.

N. A. HITCHCOCK.

Tyler, Ill. Nov. 7th, 1848.

From Bro. H. Haight.

BRO. MARSH :—As good news is always cheering to the lovers of truth, with your permission I will give your readers a sketch of the cause of God in this place. Bro. Henley visited us with the chart the 14th of October, and continued until the 24th. Bro. P. Hough was with us a part of the time. Ten lectures were delivered to good advantage. Our congregations were large and attentive, and the truth proclaimed had its desired effect on the hearts of many that heard, who were constrained to confess the truths they heard. A number of backsliders were reclaimed, being fully convinced that the kingdom of God is at the door. Two have been immersed, and more are convinced of the importance of obeying this command.

We meet twice a week to pray for and to exhort one another, and we intend to do so until the Lord comes; and we think it will not be long before our expectations will be realized; for Jesus says, "When these things begin to come to pass, then lift up your heads, for your redemption draweth nigh;" and when they shall have come to pass, then know that the kingdom of God is nigh at hand, even at the doors. He says, Ye know, of your own selves, by the parable of the fig-tree, that summer is nigh: so shall ye know, when ye see these signs, that he is nigh, even at the doors; and this generation shall not pass away till all be fulfilled. His word will not fail.

I am thankful that God has not left us in the dark on this subject, as thousands suppose. Paul says, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." Thank God for the light of revelation, which is able to make us wise unto salvation. I hope all the dear brethren, who have faith in the immediate coming of our Lord, will stand fast—keep their lamps trimmed and burning, that they may be ready to go in to the marriage supper of the Lamb, at his appearing.

Yours in the blessed hope of soon seeing Jesus in the clouds of heaven, with all his holy angels, and meeting all my Father's children on the New Earth, to reign with Christ for ever.

HARRISON HAIGHT.

Reach, C. W., Nov. 10th, 1848.

From Sr. L. A. Weaver.

DEAR BRO. MARSH :—It is about a year since I embraced this blessed hope of soon seeing Jesus, and being made like him. I was a cold-hearted professor, having a form of godliness but denying the power thereof; but God, in his mercy, saw fit to send one of his servants to this place, and by much persuasion I went to hear him. I was convicted of the truth and saw my awful condition. Although a professor of religion, I felt myself a sinner in the sight of God. I began to inquire, Are these things so? I saw it was Bible, and knew the Bible was true. I knew I was not prepared for it, so I set about getting ready for it.

I sought the Lord with all my might—
He heard my prayer and gave me light,
Filled me with joy! I love to hear
The solemn cry, "The Bridegroom's near!"

And never for a moment have I repented starting in this blessed cause, although despised by the world and separated from the company of my once intimate friends, and am looked upon as a poor deluded being

—a crazy Millerite—yet, I feel to rejoice, that I am counted worthy to suffer reproach for his name's sake; for we have the blessed promise that if we suffer with him, we shall also reign with him.

I have always been taught that heaven was away "beyond the bounds of time and space"—no one knew where, but it was a happy place, and if we went there we should be spirits or shadows. I never could see any beauty in such a heaven; but when I learned that our heaven will be on this earth, restored to its Eden state, and we are to have bodies, like Christ's glorious body, and walk and talk with him face to face, it filled my soul with joy unspeakable; and I can exclaim, O glorious hope! O blest abode!

No wonder the nominal Church is in such a cold, lukewarm state, for they have nothing to cheer them; our blessed hope, it would make them gird on the whole armor and wage a successful war against the enemy. O, can it be that they have heaped to themselves teachers, having itching ears, and turned away from the truth unto fables?

There are few in this place that are striving to be ready, that when the Nobleman shall return, they can hail him with joy and say: "Lo, this is our God, we have waited for him!" Although wading thro' severe trials, we hope soon to be delivered.

Brn. Wendell and Bates, promised, when at Homer, to visit us; we hope that promise will soon be fulfilled.

Your sister, looking for that blessed hope and glorious appearing of the great God and our Savior Jesus Christ,

LYDIA A. WEAVER.

Pitcher Springs, N. Y., Nov. 14th, 1848.

From Bro. B. Carter.

DEAR BRO. MARSH :—I have rejoiced at the firm stand you have taken in opposition to all combinations, however plausible in appearance, or however well intentioned the good brethren may be who support them. I can readily unite with any I may find together, of one accord in the right place, and doing the right work; but I can combine with none for any purpose whatever. When I left the M. E. Church, over four years ago, I went to no sect or party, but to God and his word, and any step I might take towards a Church organization, I should consider a retrograde movement, and should not know where to stop till I had become identified with the old Mother of Harlots.

I like free discussion, and think the doctrines of the Sonship of Christ, the sleep of the dead, and the mortality of the wicked, are worth digging deep in the mine of truth for. But O, how carefully should we watch the avenues of our hearts, in these fearful times of declension, and when the world is rushing with the velocity of thought to the judgment.—Storms, Earthquakes, Pestilence and Famine, combine to shake and dissolve the elements of nature, both animate and inanimate, while the nations are beating their ploughshares into swords, and their pruning-hooks into spears, for the battle of the great day of God Almighty. Then let us gird up the loins of our minds, be sober, and watch unto prayer, hoping unto the end for the grace that is to be brought unto us at the revelation of the Lord Jesus Christ from heaven.

Yours waiting for immortality,

B. CARTER.

Dorr, Ill., Nov. 5th, 1848.

REQUEST.—We are very anxious to have Bro. Cook call at Canandaigua, on his return from the West, if possible, and stay some time with us. If he can do so, will he inform us through the Harbinger, and the time when, &c.

F. B. HAHN.

Conferences, Campmeetings, &c

Conference at Sennett.

A conference is appointed at Sennett—Pine Woods—to commence Thursday evening, Dec. 28th, and hold over the Sabbath. An invitation is given for Brn. Pinney and Bywater to attend.

G. W. BURNHAM.

Conference in Tyler.

There will be a conference in Tyler, Winebago county, Ill., to commence Friday evening, Dec. 15th, and continue over the Sabbath. A general attendance is especially solicited.

N. A. HITCHCOCK,
J. L. TOWNER.

Appointments.

The Lord willing, I will preach as follows:

Lodi—(4 miles south of Cherry Valley, N. Y.)—at Bro. Sutphen's—evenings, Dec. 26th & 27th.
Cooperstown—at Bro. McEwin's—evenings Dec. 28th and 29th.

Esperence—Sunday, Dec. 31st.

Albany—evenings, January 2nd and 3rd.

New York City—Sundays, January 7th and 14th.

Bridgeport, Ct.—evenings, Jan. 17th and 18th.

Bethel—January 19th–21st.

New Milford—January 22nd–25th.

Kent—January 26th–28th.

Litchfield Centre—Sunday, February 4th.

Ellsworth—Feb. 6th–8th.

Sharon—Feb. 9th–11th.

Middletown, Saratoga co., N. Y.—Feb. 14–16th.

West Troy—Sunday, Feb. 18th.

Esperence—Conference, 6 days—Feb. 20th–25th.

Letters may be directed to New York till Jan. 15th; and to Albany till Feb. 19th. H. H. GROSS.

Eld. J. C. Bywater will preach as follows:

Toronto, C. W.—Sunday, Dec. 10th.

Niagara Roads, C. W.—evening of the 12th.

Four Mile Creek (or where Bro. Tryon may appoint)—Dec. 13th.

Lewiston—evenings of 14th and 15th.

Lockport—Sunday, Dec. 17th.

Careysville—evening 18th.

Griggsville—evenings of 20th, 21st and 22d. Will Bro. Smith give notice accordingly?

In East Rush, I expect to commence a series of meetings, on Sunday, 24th Dec.

I will preach at Martin's Hill, on the night of Christmas, at the school-house of father Sweet, and stay as long with the friends in those parts as my circumstances will admit.

C. F. SWEET.

Post-Office Address.

Elder Thomas Smith—North Truro, Mass., where he has recently located.

Elder E. R. Pinney—for the present, Rochester, N. Y., care of J. Marsh.

Business Notes.

J. Stevenson—They were left in care of Capt. Kerr, and probably are now in the Custom-house office, in Toronto. If not, inform us, and we will make further inquiry.

G. Mapes—Your papers were sent—perhaps by mistake—to Bloomingville, same county, where we think you may get them of the P. M. If not, we will send the back numbers. We have now changed the direction to Birmingham. Is it right?

Remittances for the Harbinger.

S Bissell W Allen G W Burnham A Hill A Welty N Dibble J Ackerman S Allen W Brown J Albertson S Berdan H Lyon S Butler E Cogswell D Beach A Ferguson D Libbey J Farley—\$1.00 each. L H Stone no 276 E Burnham no 299 N Coon no 289—\$2.00 each. S Kelly J W Robinson C Gregory—75 cts. each. J Lamson 50 cts. W Brown \$1.50. J McMillan \$1.66. T Sanborn W Bailey—\$3.00 each.

LETTERS.—C T Catlin J Stevenson J Weston D Crary J B Cook S W Lapham Z Campbell H H Gross P Twitchell B F Hahn S Bean.

The Cholera.

This fatal scourge of our wicked world, has reached New York.

"The ship New York, Capt. Lines, arrived on Friday, 27 days from Havre, with 330 passengers. On Tuesday last, the first case of sickness was reported to him, when 100 miles off Cape Sable. The thermometer having fallen 18 degrees in two days, and a raw, snowy temperature at 40 degrees prevailing.

The first was a child, taken at 3 and dying at 8 P. M. A second child died with like symptoms soon after. During Wednesday and Thursday, four men were reported sick, two of whom died suddenly, with some symptoms peculiar to cholera. A third, from what was regarded only as a bad case of dysentery. A fourth, an aged man, from causes having no relation to the cholera.

In four days previous to arriving, seven had died, and four others were under treatment.—Eight others were landed at quarantine, of whom three have since died.

Captain Lines had never seen a case of cholera and did not think these such until his arrival; and does not now express his belief that they were. The resident physician, Dr. Whiting, refuses as yet to report the cases as cholera.—The passengers were from Havre, different parts of France and Germany, and with these exceptions are well."

More recent accounts from New York report ten deaths from cholera in that city.

The Cholera—Report of the Philadelphia Board of Health.

1st. The cholera now prevailing in Europe is essentially the same in all its general phenomena as the epidemic which visited the United States in 1832.

2d. The cholera is not contagious, but depends upon a peculiar morbid poison in the atmosphere, which renders cordons and quarantine restrictions useless—sanatory arrangements being the only safeguard.

3d. The cholera is manifested by a Diarrhea which is the premonitory symptom, at first stage. To lie down for a few hours, with simple and appropriate remedies, may ward off an attack, and in this stage, the disease is curable, but if neglected or injudiciously treated, collapse, or the second stage, follows the premonitory symptom of Diarrhea, and in a large majority of instances proves fatal.

4th. No plan of treatment has been discovered by which the rate of mortality in confirmed cases of the disease can be lessened; the rates of death to cases continue to be one to two and a half or three. This is nearly the ratio of all great epidemics, as plague and yellow fever.

5th. In persons of sound constitutions and of good habits, few diseases are so easily averted, when the first warning symptoms of attack are timely attended to and properly treated. It can be prevented in eighty or ninety in every one hundred cases.

6th. Although it is not in our power to change the ratio of deaths to cases, yet we can accomplish what is of equal if not of greater importance; we can diminish the ratio of cases to the population.

This is to be done by sanatory measures, or by what is termed hygeine, public and private.

7th. During the prevalence of cholera, the morbid poison is exerting its influence, with more or less intensity on almost every individual; a predisposition to the disease is existing in every one. But so long as the constitutional forces are unimpaired—are acting with true vigor, and the equilibrium of the organs and their functions is maintained, a successful resistance is made to

the influence, and the individual escapes an attack. Whenever any causes operate in a manner to enfeeble, to derange, or disturb violently the forces or functions of the animal economy, then, the epidemic poison is no longer opposed; it exerts its destructive agency, and the disease attacks with more or less violence, according to particular circumstances.

8th. Some of the causes that thus excite the attacks of the disease belong to the individual, as connected with his diet, clothing, mode of life, and other circumstances.

The means for obviating them constitute private hygeine; others, however, are independent of the individual, are connected with and arise from, the condition of the community and the place in which he resides. Over these he can have no control. They form the subject of public hygeine, which it is the province of the sanatory committee duly to consider, and for the Board of Health, in conjunction with the local municipal authorities, to carry into execution.

9th. Observations and experience have shown that certain conditions favor, in a special manner, the prevalence and mortality of cholera. These conditions are, low damp situations, and rich alluvial soils, wharves, banks of rivers and streams; moisture or dampness from any cause; collections of filth, of vegetable and animal matters, and whatever produces offensive and noxious effluvia and miasma; foul and impure atmosphere, proceeding from imperfect ventilation; narrow courts and alleys, crowded densely with inhabitants; and, in fine, whatever tends, either morally or physically to depress the forces of life, or disorder the system in any manner.

On the other hand, the cholera never proceeds epidemically (though it may occur in sporadic form) on rocky soil, on sandy dry tracks, like the fine sands of New Jersey or the South; or in the well paved, well drained, and dry portions of cities, and where the houses are roomy, well ventilated, clean, and not over crowded.—That is, the ravages of cholera are scarcely felt wherever all the proprieties and decencies of life, external or public, internal or domestic and private, are carefully observed.

10th. From these general facts, the particular sanatory measures to which the attention of the Board of Health should be directed, become at once evident.

They are an early and constant inspection of the yards and cellars of houses, with a removal of the rubbish and filth that may be found therein, to be followed by thorough whitewashing and purification; a more frequent cleansing of the streets and gutters, and attention to paving and grading the same so as to avoid accumulations of water or garbage any where; an especial attention to the cleansing of private courts and alleys common to several dwellings; the suppression of pigsties and piggeries, cleaning foul privies with the use of deodorising agents; filling or draining of pools or ponds of stagnant water, and personal cleanliness by bathing; in short, to keep the physical and moral man clean.

The above are some of the means calculated to diminish the exciting causes of cholera, and render the epidemic or morbid influence comparatively harmless to the community.

In addition to general cleanliness, the subject of drainage, sewerage and paving is of the greatest importance to cities, as a sanatory, antiseptic and disinfectant measure, and in view of the epidemic coming among us during the winter or spring months, demands the instant attention of public authorities; so that when it does come, it may die out from the excellence of our arrangements, which should leave nothing on which it can feed.

In conclusion, the Committee agree in opinion that by observing these simple precautionary

suggestions, there is nothing calculated to excite fear or serious apprehension from Cholera, but every encouragement to allay undue solicitude, and inspire confidence and hope in the community.

Our virtues would be proud, if our vices whipped them not.

Notices.

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BUFFALO.—The Advent Church in Buffalo meet for worship at their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

ALBANY.—Second Advent Meetings are held in the "SECOND ADVENT CHAPEL," Blount's buildings, corner of State and South Pearl-streets. Meetings thrice on Lord's day, and Tuesday and Thursday evenings. Entrance on State, and also on Pearl-St.

NEW-YORK.—The Advent congregation which formerly met for worship at the corner of Grand and Elizabeth-streets, now hold their meetings at No. 57 Bond-street (two doors from Bowery), where will be preaching three times on the Sabbath, and meetings also on Monday and Thursday evenings of each week. Seats free. Brethren visiting the City are invited to meet with them.

SPRINGFIELD, Mass.—The Church in Springfield hold their meetings at the Concert Room in Foote's new building, corner of Main and State Streets, every Lord's day and evening.

The Advent Harbinger.

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ADVENT HARBINGER AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 1.

ROCHESTER, N. Y.—SATURDAY, DECEMBER 23, 1848.

Whole Number 261.

Poetry.

To-day and To-morrow.

Don't tell me of to-morrow,
Give me the man who'll say,
That, when a good deed's to be done,
Let's do the deed to-day!
We may all command the present,
If we act, and never wait;
But repentance is the phantom
Of the past, that comes too late!

Don't tell me of to-morrow,
There is much to do to-day,
That can never be accomplished,
If we throw the hours away;
Every moment has its duty—
Who the future can foretell?
Then why put off to-morrow
What to-day can do as well?

Don't tell me of to-morrow;
If we look upon the past,
How much that we have left to do,
We cannot do at last!
To-day—it is the only time
For all on this frail earth;
It takes an age to form a life,
A moment gives to birth.

Original Articles.

For the Harbinger & Advocate.

INFIDELITY.

BY Z. CAMPBELL.

BRO. MARSH:—Permit me, through the columns of your paper, to address a few lines to that unfortunate class of people who openly and avowedly disbelieve in the doctrines of divine revelation. I am aware that your readers are not generally of that class; but through your instrumentality and theirs, I am in hopes to get it before those for whom it is designed. Having been one of that class, I flatter myself that I am acquainted with many of the causes that have led many to this unfavorable decision and its legitimate consequences; I therefore feel the more deeply to commiserate their case.

In the pursuit of this subject, I find, at least, three classes of Infidels. Those of the first, are peculiarly distinguished by the extreme cautiousness with which they receive opinions, until they first receive the evidence that goes to support them. They pretend to be lovers of truth, and maintain, that truth, in all cases, is better than fiction; they boldly defend what they suppose to be the former, and as boldly repudiate the latter.—They generally possess an exalted and independent state of mind that eminently qualifies them to withstand the buffetings of popular opinion.—They are open, frank, and generous, often foremost and active in the cause of temperance, and other moral virtues, and are as honest in their dealings with men, and as ready, and often more so, to relieve the distresses of suffering humanity, than many who profess to be whole-hearted believers in divine revelation, and who are ever zealous in persecuting them as heretics. They are haters of hypocrisy, and too independently honest

to cringe to popular opinion by professing to believe what they do not. These are honest infidels, the legitimate offspring of another class of Infidels hereafter to be described.

Those of the second class are quite different: they lack the penetration and intelligence of mind, and, indeed, almost every distinguishing feature of the first class; they are fewer in number, and are often found in the lowest degradations of vice and consequent misery, and being conscious that all is not right with them, they embrace Infidelity as a refuge or a shelter from the endless burnings they have been taught to believe the Bible holds out to such impenitent sinners.

They are dishonest Infidels, and as there cannot be much said in their favor, we will pass them by, and hasten to consider the next or third class.

This class is the most numerous, the most powerful, and the most popular—consequently their influence is the most to be dreaded.

Then clothe themselves in the garb of a true believer, and rigidly contend that the Bible is true; but they only are entrusted with its true import, and through them only its latent truths are brought forth. They are always very careful to bend their truths to suit the tone of popular opinion: this they call orthodoxy; but, taking the plain truth direct from the inspired writers, without regard to popular opinion, they call heterodoxy. These are dishonest Infidels, white-washed over with popular opinion. I do not mean that all who may differ from me in opinion, are of this class: there are many, no doubt, who have been misled by this class till they verily believe they ought to do and believe many things contrary to the name of Jesus of Nazareth.

This is not strange when we consider the course taken by the leaders of this class to keep people in ignorance: they are very willing, at all times and in all places, to preach their respective doctrine; but seldom, if ever, as willing to defend it as publicly as they teach it. Many go so far as to teach people that it is sinful to dispute or reason on religious sentiments; that is to say, We only are of the true faith, and you must believe it without investigation.

Now, deny people the privilege of hearing what may be said against a sect, and I see no reason why Mormonism or Mohammedanism may not be embraced as well as any other ism; why not, if it is wrong to investigate the evidence that may be brought against them?

There is nothing more certain than that truth will bear investigation, and the more closely it is investigated the more conspicuous it will show itself. I hold it, therefore, as *prima facie* evidence, that when a man refuses to have his creed investigated as publicly as he proclaims it, he is dishonest in his sentiment and dreads a public exposure.

In this, the first class of Infidels are more honest and Christian-like than the third class (if either can be said to be Christian-like); for they are ever ready to defend themselves in their way, in which they show a sincerity of belief which ought to put to blush the third class, who, as a body, hold disputations to be sinful or unprofitable,

as they sometimes say. But will they contend that it was sinful for Christ to dispute with the learned doctors in the temple, or that the truth did not profit by that disputation, or that Paul injured or marred the truth when he disputed daily for the space of three years.

As this article is designed for the first class of Infidels, it might be expected that I should try to show that the Bible is a divine revelation; but as this has so frequently been done by abler pens than mine, I shall make it my chief design to treat of some of the principal causes that have led many to the unhappy conclusion that the Bible is not of divine origin. In doing this I shall chiefly speak of things as they have come under my observation.

And first. One great cause that has led to Infidelity (of the first class), is the multiplicity and incongruous creeds the Bible is supposed to maintain.

It is argued that men of science and talents find a great deal of contradictory and irreconcilable matter in it, and that the hidden truth (if there ever was any in it), is concealed in such a latent mystery that no two can see it alike: and if it is a revelation to men, it would come down to the capacities of men of ordinary understanding, and be alike understood by all. But those who reason thus do not form their opinions from the character of the Bible itself, but from the character of the third class of Infidels give it, who are deeper in the mud than the first class are in the mire; and have done a thousand times more to bring its sacred truths into contempt than the first class are capable of.

Now, take the Bible alone, abstracted from the fog of spiritual meaning, sectarian interpretations, and whether it be true or false, every honest Infidel must own that it is a self-consistent whole.

Every honest intelligent Infidel thinks his own observation proves, conclusively, that a man is a unit—that is, there is not one man within another; the inner man immortal, and the outer man mortal—created for the purpose of serving a few days only for a tenement to the real or inner man, as the real oyster is enclosed in his shell.

He reasons thus: this inner man, immortal soul, spirit or thinking thing, in the infant, grows with his growth and strengthens with his strength, and in sickness and old age it decays with his strength, and becomes enfeebled with his debility, and in cases of suspended animation no traces of it is to be found: therefore, as there is physical proof of its non-existence, no assertion is sufficient to establish its existence. Be it so; but who asserts that such a mysterious thing does exist? I answer, Popular opinion. The Bible teaches the consistent and rational doctrine that man became a living soul, not that he became possessed of one, but that he himself became one, and that he dies in consequence of sin; that is, all there is of him—and as in Adam, all die, so in Christ shall all be made alive; that is, at the general resurrection, when the literal bodies that have died in Adam shall be raised—the righteous

Modern Infidelity

to everlasting life, but the wicked to everlasting destruction.

After having been taught, as most of us have been, to reject the Papal purgatory, it is difficult to bring our minds to conceive of a similar state between death and the final future state; a state of consciousness, neither on the earth, in heaven or hell. Yet some contend that such a state does really exist, and that they draw such conclusions from the Bible. But this, too, is popular opinion. The plain language of the Bible is: "For the living know that they shall die, but the dead know not anything, neither have they any reward."

It is also difficult to reconcile the idea, that the righteous are to dwell in a spiritual region, some where above the earth, a region which they never possessed, and consequently never lost, while, at the same time, it is contended that Christ came to restore only what *was* lost. But this is the doctrine of the day.

The Bible is much more consistent; it teaches us that man, in consequence of sin, lost his primeval holiness and earthly paradise, both of which will be restored to the willing and obedient; the earth be purified by fire and brought back to that *very good* state in which it came from the hand of its Creator, and the saints will possess it forever.

Thus many objections brought by some against the Bible, really lie against the popular opinion entertained of the Bible, and not against the Bible itself.

I am aware that this class find a great deal of fault with the Mosaic account of creation. They say it assigns too short a period to the existence of the earth; the science of Geology proving it to be much older than this account. But this is a mistake. Moses gives no date to the *beginning*, but very briefly declares that "In the beginning, God created the heavens and the earth." Neither does he inform us that the earth sprang into its present state instantaneously—but that periods of its creation were marked by associated events, which is in perfect good keeping with Geological facts, that certain associated rocks, marked by their location, and, except the primitive, by their organic remains, constitute what Geologists call rocks of one age or period. It is a remarkable fact, too, that Moses gives no account of any animal or plant being created after man, while the following is the best account Geologists have been able to give of the time of his creation:

"At the present day, no practical Geologist maintains that human remains have been found below diluvium. Upon the whole, no evidence has yet been afforded by Geology that man existed on the earth earlier than during the deposition of the latest members of the tertiary strata; and most Geologists are of opinion that his remains occur only in alluvium."—*Hitchcock's Elements of Geology*, p. 95.

Therefore, according to Geological investigations, man was certainly among the last created animals. And by our modern Chemistry, it is shown that the same simple or elementary substances of which he is composed, are found in the earth; and the language of Moses is, that he was formed of the *dust of the earth*.

(CONCLUDED NEXT WEEK.)

For the Harbinger and Advocate.

"GIVE AN ACCOUNT OF THY STEWARDSHIP."

BY HENRY GREW.

How insensible, alas! we are of our responsibility, as "stewards of the manifold favor of God!" How little do we consider that the talents, the property, the time, and all that is committed to our charge, is not our own, but the Lord's. "What hast thou which thou hast not received?" is a question, which, if properly con-

templated, would induce a very different appropriation of our time, talents, and property, than we are making. I mean, in respect to the amount we consecrate to the Lord.

We not only fail in respect to a grateful fulfillment of our obligation to our Father in heaven, who is the giver of every good and perfect gift; by withholding "more than is meet;" our covetousness and illiberality "tendeth to (the) poverty" of our own souls. When shall we believe *as we ought*, the words of Him who gave himself for us, that "it is more blessed to give than to receive?"

The peace which a truly benevolent spirit imparts to its possessor is a hundred fold reward for all its sacrifices. It assimilates us to our Father in heaven, who gives us all good things richly to enjoy; who is kind even to the unthankful and to the evil. It is some humble imitation of Him, who "went about doing good," until he gave his life a ransom for us.

Christian brethren; is it wise, or is it the climax of folly, to increase our earthly treasure, which endureth but a moment, by diminishing the glory and felicity of our eternal inheritance? Do we not know that "he who soweth sparingly shall reap sparingly, and he who soweth bountifully shall reap also bountifully? Have not some of us even reason to be humble lest our idolatrous covetousness exclude us entirely and eternally from the everlasting Kingdom?"

For the Harbinger & Advocate.

TERMINATION OF THE 1260 YEARS—No. IV.

BY H. H. GROSS.

By the organization of an Empire under Napoleon, "the assimilation with the German Empire was complete, and that empire falling to ruin on all sides, liable itself to be swept away by the mere will of Napoleon, the French Empire would be there, quite ready to take its place in Europe. The Empire of the Franks might again become what it was under Charlemagne, the Empire of the West,—and even assume that title. This was the final wish of that immense ambition, that for which perhaps it perished.—Swayed, however, by a sort of modesty, a son the day before that when he assumed the supreme power, Napoleon durst not avow the full extent of his desires. But it was evident that, at the summit of human greatness, having arrived at that point beyond which Alexander, Cæsar, Charlemagne had not passed, the restless and insatiable spirit of Napoleon longed for something more, and that was the title of Emperor of the West, which nobody in the world had borne for a thousand years." During this year, 1806, "a concatenation of events, unforeseen even by the vast and provident ambition of Napoleon, led at this moment to the DISSOLUTION OF THE GERMANIC EMPIRE, and was about to render vacant that noble title of Emperor of Germany, which had been assumed by the successors of Charlemagne instead of the title of Emperor of the West.

When Napoleon, in his late treaties with Austria (1804-6,) thought of recompensing his three allies in South Germany, the princes of Bavaria, Wirtemberg and Baden, and of putting an end to all subjects of collision between them and the head of the empire by the solution of certain questions left undecided in 1803, HE HAD PRO- NOUNCED, BUT WITHOUT BEING AWARE OF IT, THE SPEEDY DISSOLUTION OF THE OLD GERMAN EMPIRE."

France and Russia, in 1803, were the mediating powers for arranging and remodeling Germany, but other matters caused them to withdraw their hands, leaving Germany (the "clay" or "earth" portion of the "image" or "beast," Dan. ii. Rev. 12 and 13) half remodeled, and "anarchy seized that unhappy country. Prussia and Austria had received possessions (in 1803) from his hand, with a single motive for displeas-

ure, that they had not received more. The suppression of the ecclesiastical principalities [see rule,] had led to the modification of the 3 colleges composing the Diet. About the college of the electors they had agreed, but not about that of the princes, in which Austria claimed a greater number of Catholic votes than had been granted to her. They had also agreed about the college of the cities. Nothing had been agreed respecting a new organization of the Ariles charged to uphold respect for the laws in each great German province relative to a new religious organization rendered necessary since the suppression of a great number of sees, and indefinitely deferred through the ill will of the Pope." *Thein*, vol. 2, p. 130.

It had been shown that in 1805 the Emperor of the Romano-German Empire was forced, by Napoleon, to sign a treaty, both for himself a head of the Empire and for the electors and prince of the Empire, contrary to the Constitution, and that then "he threw himself on his subjects, who commiserated the situation of the monarch in christendom;" that treaty resulted in the (new empire) confederation of the Rhine, which "dissolved the venerable fabric of the German Empire." p. 136. The facts here alluded to, changed the Empire to a new form in opposition to the ecclesiastical authority, and left that church destitute of that civil government to support and protect it,—and, consequently, from that time, it can truly be said of that "Mother,"—that "Babylon the Great,"—"Babylon is fallen, is fallen" from her seat of power and authority on the east,—rejected by her covenanted husband,—and she yet (in 1848) sits upon the ground, a widow, and shall [at the end of the 45 years] see sorrow:—for "her plagues shall come in one day [year], death, and mourning, and famine; and she shall be utterly burned with fire [in one hour; i. e. 42 days, after the end of the one year]: for strong is the Lord God who judgeth her."—Rev. xix. After the Emperor Francis had violated the constitution, as above named, "he was compelled to throw himself on his subjects for forgiveness of a step which he could not avoid (Napoleon having forced him to sign that treaty, Dec. 27th, 1805); and one of the first steps of the Diet of the Empire was to give it their solemn ratification, grounded on the extraordinary situation in which the Emperor was then placed. But the question of indemnity to the dispossessed princes, was long and warmly agitated. By the magnitude of the changes which were ultimately made, and the habit of looking to foreign protection [instead of looking to the Emperor for protection] which was acquired, the foundation was laid of that league to support separate interests, which afterwards, under the name of the Confederation of the Rhine, so well served the purposes of French ambition, and dissolved the venerable fabric of the German Empire.—Allison, Vol. II. p. 136. "It is neither to England nor to Russia that we must look for our deliverance [from the German Empire], how desirable soever the co-operation of those powers may be; it is to Germany alone that the honor of our deliverance is reserved. It is Germany which must raise itself from its ruins, and accomplish the general emancipation."—Gent's pamphlet in 1806. See Allison, Vol. II. p. 42A. Germany organized herself anew, although a captive to the French sovereign,—she flung off the old constitution and adopted a new one, under the protection of Napoleon.

April, 1806. "It became evident that the sceptre of Charlemagne [given him by the Pope, and used to protect the Pope until now] had passed from the Germans to the French [by force, thus the beast was made a captive and deprived of the sword, against the will of both the Roman Emperor and Pontiff.] The new government was created between April and August of this

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year, which in form rejected the old one, although the old forty-two-month-beast was already deprived of his power to make war in obedience to the Pope. July 12th, "the act of the confederation was signed. By the act of the confederation the States in alliance were declared to be severed forever from the Roman Empire, rendered independent of any power foreign to the confederacy, placed under the protection of the Emperor of the French; and any hostility committed against any of them was to be considered as a declaration of war against the whole." This was the act of the Diet of the old Romano-German Empire.

The public manifesto of the confederated princes, reads thus: "The results of the last three wars having proved that the Germanic body was really dissolved, the princes of the West and South have deemed it expedient to renounce all connection with a power which has ceased to exist, and to range themselves under the banners of the Emperor of the French." Napoleon accepted the title conferred upon by the German Diet, in the following words: "The Germanic constitution is no longer but a shadow; the Diet has ceased to have any will of its own—His Majesty, the Emperor and King [of France and Italy] can, therefore, no longer recognize its existence. He has accepted, in consequence, the title of Protector of the Confederation of the Rhine." The Diet had no will of its own, because Napoleon had made it a captive to his will during his conquests in 1805-6, when he forced the Emperor to sign away his independence and break down the constitution of the Empire, Dec. 27th, 1805, which the Imperial Diet ratified by April, 1806; and thus placed the government a captive in the hands of Napoleon, who caused the new government to be organized by July following, as above. "This confederacy was by far the most important blow which Napoleon had yet levelled at the independence of the European States." He thus took possession of the beast, and, as a consequence, the horns were deprived of that central-balance government. Germany "was no longer an inconsiderable power [as it had been during some months since its ruin], such as Switzerland, Venice, or Holland, which received a master from the conqueror [Napoleon]; the venerable fabric of the Germanic Empire had been pierced to the heart, her fairest provinces had been reft from the Empire of the Cæsars. The impression produced in Europe was proportionally great; sixteen millions of men, were, by a single stroke, transferred from the Cæsars to a foreign alliance, and profound pity was felt for the Emperor, the first sovereign in Christendom; who was thus despoiled of a large portion of his dominions, which, for above 1000 years had been enjoyed by his predecessors. But how keenly soever the Emperor Francis might feel the open blow thus levelled at his dignity, and the formation of a separate and hostile State in the heart of his dominions, he was not in a situation to give vent to his resentment; wisely yielding, therefore, to a storm which they could not prevent, the Imperial Cabinet dissembled their feelings, and justly considering this stroke as entirely subversive of the Empire, the Emperor Francis, by a solemn deed, renounced the throne of the Cæsars, and declared himself the first of a new series of Emperors of Austria, "under the name of Francis 1st, whereas his previous title was Francis 2d, Emperor of the German Empire,—or, in the early times of the Empire, it was called the Empire of the West, in contradistinction from the Empire of the East. The deed of abdication, by Francis 2d, made Aug. 6th, 1806, reads as follows: "Being convinced of the impossibility of discharging any longer the duties which the Imperial throne imposed upon us, we owe it to our principles to abdicate a crown which could have no value in our eyes, when we were unable to discharge its du-

ties and deserve the confidence of the princes electors of the Empire. Therefore it is, that, considering the bonds which unite us to the Empire as dissolved by the confederation of the Rhine, we renounce the Imperial crown, and by these presents absolve the princes, electors, and States, members of the supreme tribunal [called Diet], and other magistrates, from the duties which unite them to us as their legal chief."—Alison, Vol. II. p. 427.

Thus ended the Imperial German Empire, which had carried and obeyed the Roman Church hierarchy since its organization in A. D. 800, by the Roman Pontiff, and committed to German Emperors, who were oath bound to execute "the decisions and right judgment of his (the Pope's) venerable See;" which Romano-German Empire was but an unbroken continuation, under a distinct and separate organization (have a separate beast), by regular transfer of the Romano-Grecian (Leopard) beast of the East. Here, between 1803 and 1806, that beast's 42 month's power to make war and to rule, ended; and, consequently, "the time of the end," began. As the time of the end is 45 years (Dan. vii. 25; xi. 31-39; xii. 6-13), the coming of Christ in the power of his kingdom, as King, must be expected between 1848 and 1851. As the last part of 1805 to the spring of 1806, is the probable date of the taking away the power of that kingdom to rule and to make war, so the last part of 1850 to the spring of 1851, is the probable date when Christ will come to the salvation of his people, the destruction of his enemies, and the restitution of the purchased possession. It may transpire earlier, as the events of 1803 to 1805 should lead us to believe.

Thus was fulfilled the fifth vial, Rev. 16, upon the seat [location] of the beast, and his kingdom was darkened,—eclipsed by the introduction of another,—which caused the surrender of the old one.

These articles must be read and studied in order to be understood, on account of their brevity—and they will be thus examined by some eager students of prophetic truth.

Syracuse, N. Y., Dec. 7th, 1848.

For the Harbinger & Advocate.

"THAT SIGN."

BY DAVID CHART.

I desire to say through the columns of the Harbinger to all who have been called out to look for the Lord from heaven, Keep your eye on that "sure word of prophecy," to which, said Peter, "we do well to take heed as to a light shining in a dark place." It is the light which God has given his church to illuminate their path through this world. For the few months past, there has much transpired in the Eastern world to interest those who are studying the prophecies; to such the foreign news have been of a deeply interesting character. The upheavings of the governments of the old world have been watched with an unabated interest: this rushing of the nations like "the rushing of mighty waters," has tended greatly to confirm us in the position we have taken in relation to the prophecies; we see that we are approaching the final conflict, when "God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing before the whirlwind."—Isa. xvii. 13.

Out of these revolutions, there seems to be coming up another most significant sign, which, it appears to me, from its prominence, should arouse some, at least, of the church. I allude to the remarkable fact of the sudden emancipation of the Jews, in many of the nations of Europe, and the permission granted them, by the Sultan of Turkey, to build a temple in Jerusalem. This

grant is awaking great interest among that people, who are dispersed, according to prophecy, among all the nations of the earth.

M. M. Noah delivered an address, touching this subject, Thanksgiving day, in the Jewish synagogue, New York city. This address was given in the Tribune, of Nov. 25th, and is, for many reasons, well worth reading. He shows that that people are now in a position in which they have not been for eighteen hundred years. He says: "At length a sign is given; the thunders begin to roll all over Europe; the cry is every where heard in despotic governments, To arms—the people are at war with their kings and the kings are overthrown; the Sun of Liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burnt out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions—"You are free; you have my permission to erect a synagogue in Jerusalem;" and messengers are despatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship, the first that has been erected in the Holy City since the advent of Christianity.

However differently we may view the final result of this movement of the Jews, I think we cannot fail to see that "this is a sign," as says M. M. Noah, "pregnant with great events." It teaches us that the predicted times of scattering are nearly accomplished, and the days of the treading down of Jerusalem almost fulfilled.

Says our Saviour, Luke 21: 24, in speaking of the desolations which should come upon that nation, and upon Jerusalem also.—They (Jews) shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the time of the Gentiles be fulfilled. With the present indications, are we not admonished of this solemn fact, that the time of the Gentile nations are about closing up, and consequently, that the Saviour must soon make His appearance. This sign to me appears very striking—it seems that every one must see, who have a mind to see at all, that the end must indeed be at hand.

You will of course perceive that I, in thus understanding this movement, leave out the question as to what is to be effected by this partial restoring of the Jews and their city; whatever view we may take of that, the thing itself shows plainly our whereabouts.

Neither would I be understood to say that Jerusalem is not now in a down trodden state—she is still so, but not in that degree in which she has been for eighteen hundred years, as this grant to lay the corner stone of a magnificent temple plainly declares. But as we live in an age when, as the secular papers have repeatedly told us, "the events of a century are crowded into a single week," we know not how soon these things will reach the point, where the Lord shall be revealed.

As I see the end approaching, I have an increased desire that the truth bearing upon the present age, may be so plainly laid before our fellow men, that those who will, may understand the reason of our hope. There are some yet, who sensibly realize the darkness with which they are surrounded, and closely enveloped, and are asking for light. Give such the bread of life.

I have never been so sensibly affected with the benighted state of professing Christians, as of late—there seems to be a gross darkness which blinds all the reasoning faculties of the mind—and renders them impervious to truth. Says the prophet, "My people perish for lack of knowledge," and so it is. What we do, must be soon done, therefore, let us all labor as faithful servants

in the Lord's vineyard, until he calls us hence.
Hartford, Ct., Dec. 18th, 1848.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, December 23, 1848.

Speaking the truth, in love.—PAUL.

"ADVENT HARBINGER & BIBLE ADVOCATE."—By the addition of "Bible Advocate" to the former title of our sheet, it will be seen that the union between the two papers has been fully consummated. We are happy to learn that the measure gives general satisfaction. A goodly number of the ADVOCATE subscribers have already sent in their names as permanent paying subscribers to the "HARBINGER & ADVOCATE." Others will follow their example.—New subscribers are also being obtained in many places. And a general interest and good feeling is manifested among our brethren. Indeed, the prospect before us for doing good, is quite cheering: God seems to smile upon our humble endeavors to proclaim his truth. To Him be all the glory.

TO OUR PATRONS.

DEAR BRETHREN AND SISTERS:—Permit us, at the commencement of the *Eighteenth Volume* of our humble sheet, to talk freely with you on several things pertaining to our blessed hope. And,

1. *The cause of the second Advent of our glorious Lord.* As a general remark, we unhesitatingly, confidently and triumphantly say, it is founded in the immutable truth of God. The Lord himself will come again. The dead in Christ will be raised, and, with the living saints, be made immortal, at the appearing of Christ. The wicked will be destroyed from off the earth; and the earth itself will be cleansed by fire, and made new, for the everlasting inheritance of the saints. The New Jerusalem will come down from God out of heaven, to be the Capital of the Kingdom of God, which shall be under the whole heavens. And then the earth will be filled with the glory of God.

Let not your faith, in the least, waver on these fundamental and most precious truths of the Bible: but hold fast your confidence till Jesus shall come, to your joy, but to the sorrow of those who now reject and speak contemptuously of your precious faith and blessed hope.

2. *The time when these events may reasonably be expected to take place.* That it is very near, we have not a shadow of doubt. The infallible evidences on which our faith rests, in this respect, are familiar to you; they need not therefore be repeated.—We need only remind you that such evidences exist, and have become matters of immutable fact. In such testimony you should never become sceptical. Though, in your zeal and love for the cause, you have been too definite in interpreting the language of the witness, still you should not, therefore, doubt the veracity of his word. He has told you that the coming of your Lord is near: and in addition to the numerous assurances in the past of the truth of this fact; new and astounding evidences, to confirm the same fact, are daily being given. We allude to the political, religious, and moral condition of our world; on which we may speak more fully at another time; but, now, will simply remark, that they clearly indicate that a most fearful crisis, is but just before us; and that crisis, according to the light of prophecy, will be the events that will transpire at the appearing of the Son of man. The fatal snare of the church and world is nearly ready

to be sprung! Beware, Christian, lest you be caught in its deadly meshes. Therefore, in the words of our Lord, we say unto all, "Watch," for his coming is near.

3. *Perils that surround you.* We fear you are not fully awake to your danger in this respect.—The world has but recently passed from a high and general religious excitement, to a state of universal apathy, unbelief, and spiritual coldness, and moral death. Such great and sudden changes are fearful in their tendency; especially when the result is, as it has been in this case, to lower the standard of holiness, and raise that of vice; to cool the warm ardor of religious devotion, and fill the soul with a relish and ardent desire for the participation of the pleasures and honors of the world. The influence of such a state of things, over the great mass of the church is powerful, deceptive, and destructive of their living faith and vital godliness.

Other things peril your eternal happiness. We can only name them now. They are the worldly spirit of this world-loving and pleasure-seeking age. The unbelief of these infidel times. The bewitching influence of mesmerism, and the "familiar spirits" of these last days, of which we may speak more fully at another time. The false doctrines and anti-christian practices of a proud but fallen church. The fanaticism that surrounds you. A sensorious, condemnatory, and bickering spirit, among yourselves. And all the temptations and besetments of this degenerate age. These things peril your eternal felicity. And in view of your imminent danger, we say, Watch and pray, and keep yourselves in the love of God, that you may escape all these snares of the enemy, and be counted worthy to stand before the Son of man.

4. *Your duty under these circumstances.* Put yourselves as little as possible within the reach of the wicked influences that surround you: for if too familiar with them, in your weakness, and in an unguarded hour, you may fall a prey to them. But cleave to Christ, abide in his word, and possess his spirit, and you will be safe: nothing will harm you; and you will soon gain the conquest over all your foes, through Him who will give you the victory.

We are convinced more and more of the importance in this trying hour, of taking the *plain word* of the Lord as your *only* rule of doctrine and practice. You should not only be zealous in doing all it *requires* at your hand; but you should be equally zealous in doing *no more* than it demands. Perhaps there have been more hurtful departures from the truth, on the latter principle than any other. Nearly, if not all, the antichristian sects and creeds with which the church and world have been scourged, have sprung from this principle. It has been supposed that their measures were justifiable, because the Scriptures nowhere specifically condemned them. Beware lest you be led away from the simplicity of the gospel, by this principle. Before incorporating into your faith a doctrine, or practice, you should not only enquire, Do the Scriptures condemn this? but you should ask, Do they *justify* it? If the latter question cannot plainly be answered in the affirmative, then whatever the doctrine or measure may be, if presented for you to believe and practice, reject it. In a word, your only security is, in abiding in the *truth*.

Finally, let us deeply impress it upon your minds, that whatever may be your theory, your faith, your practice, your condition, worldly wisdom, or standing in society in the estimation of others; if the *mind* or *spirit* of Christ does not dwell in you, wretched, blind and dangerous indeed is your condition. But if you are actuated by his pure and lovely spirit, though you may have many errors in

theory, still you are a child of God, an heir of the Kingdom. Let no man deceive you here, neither deceive yourselves; for, of all other deceptions, this is the most fatal in its final results. The good Lord preserve us from its deceptive and destroying power.

ORDER OF CHRIST'S CHURCH.

BRO. MARSH'S POSITION:

Being persuaded, that Bro. MARSH's position on the above subject, is misapprehended by many of our brethren and sisters scattered abroad, I wish to say a word in reference to it. I am happily disappointed in this respect myself, having supposed Bro. M. was opposed to CHURCH ORDER in all phases; but find that what he opposes, is not the order as Paul commanded Titus to establish in churches, but the SUBSTITUTION of MODERN INNOVATIONS for APOSTOLIC ORDER.

It is plainly no part of our business—when the word of God prescribes how things should be in "ALL THE CHURCHES OF THE SAINTS"—to introduce something as a SUBSTITUTE. This is Bro. M.'s as I understand it, and in the recent movement of our brethren in this city to CONFORM to APOSTOLIC PRECEPT AND PRECEDENT by the choice of deacons or servants, (the Greek word DIAKONOI means SERVANT, and is translated—or anglicized DEACON)—Bro. M. has shown a reverence for God's word in apostolic usage which should forever disabuse the minds of any as to his consistency upon this subject. It would certainly seem a strange incongruity, in a man professing to be GUIDED SOLELY BY THE BIBLE, should repudiate or even neglect, some of its noblest TEACHINGS and USAGES.

Some of our good brethren for want of proper consideration—as it seems to me, really present an incongruity in the course which they pursue. Those who oppose LEGISLATION IN THE CHURCH—certainly present this incongruous aspect, while they virtually—say, "We will not adopt the COMMANDS TAUGHT AND FOLLOWED BY THE APOSTLES." It is a joy to say, Bro. MARSH does not feel like taking the responsibility of such LEGISLATION—but believes that PAUL, being inspired of God, is GOOD AUTHORITY in respect to CHURCH ARRANGEMENTS as well, as in respect to the COMING OF CHRIST.

Yours in hope of Eternal Life,
L. D. MANSFIELD.

Rochester, Dec. 13, 1848.

REMARKS ON THE ABOVE.

Long before embracing the doctrine of the second Advent, we were fully established in our view of the order of the Church of God, as expressed by Bro. MANSFIELD, as our published sentiments in the *Christian Palladium* will show: and we have never seen cause to change our faith in the least on the subject. During the publication of the *HARBINGER* we have published a series of articles on church order, or the Church of God. In those articles we strenuously contended for apostolic order. Hence we see no just reason why any should even infer we were opposed to all church order.

But while we are very tenacious for the order of the New Testament, we are exceedingly conscientious in opposing every innovation of, and departure from that order. We think the practice of establishing an order which the New Testament does not plainly justify, is just as wrong and pernicious as the practice of departing from the plain rules of the perfect book. The principle that leads to either practice, lays the foundation for the entire subversion of the true apostolic order of the Church of God.

As we would say on all matters pertaining to faith and works, we now say in reference to church order, be guided solely by the word of the Lord, and you will not err. While you have your jealousy of a departure from it, be equally fearful of neglecting the order it teaches. If ever a strict conformity to the perfect order of the New Testament, is necessary, it is now, in these last days of this policy, and consequently, disorder.

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OUR "FREE" SUBSCRIBERS.

A brother called on us recently to pay a subscrip-
tion, and while we were crediting the amount on our
books, observing the name of a brother in his neigh-
borhood, to whom the paper is sent "free," he re-
marked :—"What ! do you send the paper 'free'
to him ? Why, he is much more able to pay than I.
He owns considerable property, and is well to do in
the world. I own nothing—but my hands, and, altho'
my family is quite large, I feel able and willing to
pay." This is not a solitary instance : we have
heard of several such.

Not long since, a brother wrote as follows :—"I
understand you send the HARBINGER 'free' to —
—, and —, of this place. The former,
since the '10th day,' has never met with us, * * *
and is now a bitter opposer. The latter has back-
slidden, and is anything but exemplary in his de-
portment. * * * Neither take any interest whatev-
er in the advent. I think it would be for your be-
nefit to discontinue them."

We received a letter, a few weeks ago, from a
friend at —, informing us that Mrs. —, of that
place, to whom we had sent the paper free for a
number of years, was not only a wealthy woman,
and abundantly able to pay, but was addicted to ex-
travagant and intemperate habits.

We do not suppose that there are many such
cases, indeed, we hope not. But we do know that
some, in the excitements of '43, 10th day, &c, pro-
fessed faith in the Advent doctrine, and were ap-
parently sanctified thereby, and became subscribers to
the Advent papers, who, when those times passed,
and the effervescence of excitement cooled down,
returned to their former condition, and now are as
cold as the icebergs of the Arctic Ocean ; hence,
although abundantly able, they never pay the printer.

Now, as our yearly expense for papers sent free,
amounts to between five and six hundred dollars, the
most of which has to be borne by this office,—we
think, in view of such facts as the above, the pecu-
niary interest of our paper, as well as the good of
the truly deserving, demand an effort to ascertain
who really want the HARBINGER, on these terms, and
are worthy of receiving it.

We therefore request every brother and sister
who receives the paper free,—the most of whom we
have not heard from for years,—to inform us imme-
diately whether they wish its continuance or not :—
we leave it to their conscience to say whether they
are absolutely unable to pay ANYTHING. At the
expiration of four weeks from this time, every name
marked free, from whom we do not hear, will be
erased from our books.

This is a reasonable request, and can be easily
complied with. It would rejoice us much to hear
from them all, at least as often as once during the
publication of each volume. If they are poor in
this world's goods, but rich in faith, they are heirs
of the KINGDOM.

INCONSISTENCIES.

The HERALD for December 16th, thinks it has
found, in four years of our public life, ten inconsis-
tencies ! Well, it is possible they are real : and
probably we could, were we disposed to search, find
as many, during the same time, in the Herald ; for
we are all very fallible creatures. But if we were
as perfect as the infallible Jesus, those disposed to
do so, would find seeming discrepancies in our works
as public reformers of this very wicked age ; for of
Him they said, "he receiveth sinners and eateth
with them," doubtless wishing to show that such
acts, were "inconsistent" with his professions of
holiness.

With one unimportant exception, these inconsis-
tencies are imaginary ; and had the examination

been more extensively and critically made, more
than ten times ten such inconsistencies, in our pub-
lic life would have been detected : it has been full
of such inconsistencies and we hope to abound more
and more in the same kind, viz : opposing at one
time the doctrines and commandments of men, and
at another time defending the faith and practice of
the New Testament. Let this distinction be made
in the investigation of our acts as a public servant,
or private christian, and these inconsistencies,
which the Herald thinks it sees, would disappear.

Let the investigation of all our course, by friends
and foes, be thorough, but fair and honorable, and
we will not complain. Indeed we mean not to com-
plain at any, kind, fair or unfair, investigation which
any one can find a disposition and time to make :—
for should they say any thing very bad about us, the
people who know us, would not believe it ; and
should any real or important error in our course be
detected, most gladly would we acknowledge and
correct it ; and kindly thank those who were to the
trouble of looking it up and pointing it out.

REBUILDING OF THE JEWISH TEMPLE.

The Jews are agitating this subject in good earn-
est ; measures have already been taken to raise the
necessary funds. "Messengers are dispatched"—
says a noted Jew, in an address delivered in the City
of New York on thanksgiving day—"as in the days
of Solomon, to ask for aid from their brethren
throughout the world, to erect a magnificent place
of worship, the first that has been erected in the
Holy City since the advent of Christianity. What-
ever may be the result of this movement, it certainly
looks ominous of some change in the destiny of
that remarkable people. The word of God most
clearly points out a brighter day for them, than they
have enjoyed since their dispersion eighteen hun-
dred years ago ; but as to their being literally re-
stored to their own land, to build up a temple and
synagogues, in which to worship according to their
ceremonial law as formerly, we are entirely skepti-
cal. Yet Providence may permit them to attempt
the reestablishment of their religion in order to con-
vince them of their long-persisted-in error. Time
will determine.

Mr. M. M. Noah, in his address referred to above,
sees in the signs of the times the deliverance of his
people from their oppression and exile. He says,
"At length a sign is given ; the thunders begin to
roll all over Europe ; the cry is everywhere heard
in despotic Europe—to arms ; the people are at war
with the kings, and the kings are overthrown ;
priestcraft and fanaticism are overthrown ; the Sun
of liberty begins to rise ; the chains of the Jews are
loosed, and they are elevated to the rank of men ;
the fires of superstition have burnt out, and the age
of reason had revived. The Sultan of Turkey, fol-
lowing the march of civilized nations, says to the
Jews in his dominions—'you are free ; you have my
permission to erect a Synagogue in Jerusalem.'"
Thus the origin of this movement is traced to the
astonishing sudden revolutions of 1848.—*Religious
Telescope.*

Poor deluded people, instead of being near the
time of their restoration to the land of their fathers,
the day of their final destruction draws near. They
are to be pitied for their blindness. But no more so
than the Gentile Church, who are strengthening the
delusion of the Jews, by holding "out before them
the false hope that the word of God points out a
brighter day for them." Would they read that
word with understanding, they would learn that it
threatens "indignation and wrath" upon every Jew,
as well as Gentile, who obeys not the Gospel of
Christ. And would they look at the signs of the
times, in the light of prophecy, they would see in
them sure indications that this day of wrath on every
one who knows not God, is at the door.

An unusual press of business for a short
time past, has prevented us doing any thing towards
commencing the publication of the proposed series

of pamphlets. We hope soon to be able to go about
the work, in good earnest. Let those who have not
yet done it, say how many of the work proposed
to be issued first they will take. Speak soon ; for
we wish to know how large an edition to print.

REVOLUTION IN ITALY.

To the student of prophecy, the recent news from
Italy, is full of lively interest. An important revo-
lution in the Italian government has been effected.
The Pope has been compelled to yield implicit obe-
dience to the power of the people, who have shorn
him of nearly the last vestage of his civil power.—
Whether he will regain it, is a matter of doubt.—
If time permit, he may ; doubtless he will try, and
will not be wanting in "policy and craft" to accom-
plish his ends. But neither his prosperity nor ad-
versity can continue long, for, from the present con-
vulsed state of his own kingdom, and of the world,
the day when he shall be destroyed with the bright-
ness of the Lord's coming, is very near.

Who cannot discern the signs of these times ?—
Those who will not see. But those who watch,
clearly understand them ; and by them are admon-
ished of the importance of a constant preparation to
meet the near approaching crisis, to which they
point ; the appearing of the Lord of Glory.

Bro. Pinney is still confined to his room, but
improving slowly. He is very grateful to his
friends who have remembered him in their benevo-
lence. Let others do what they can for our greatly
afflicted brother ; for he is needy.

Bro. J. B. Cook is requested to spend some time
with the brethren in CINCINNATI, on his return to
the East.

Foreign News.

ITALY.

INSURRECTION AT ROME.

The latest intelligence from Rome unhappily con-
firms the statement of the murder of Count Rossi,
the Papal prime minister, which took place on the
15th ult., and which was followed by a successful
insurrection that broke out on the following day.

Crowds had assembled opposite the palace and in
the adjacent square, but their behavior was perfect-
ly pacific, though serious and taciturn. The hour
of the sitting had arrived, the tribunes were filled
with spectators, the deputies had taken their seats.
Count Rossi arrived in his carriage at the hall of the
assembly, and on alighting from his carriage he was
loudly hooted by a crowd which had assembled for
that purpose. He is said to have displayed con-
tempt for the hootings of the mob, and a man then
rushed from the crowd, and mortally stabbed him
with a knife in the throat.

After the death of Rossi a sullen pause ensued,
though towards evening groups of mingled soldiers
and citizens, with lighted torches, were heard sing-
ing in chorus along the streets, "Benedetta, quella
mano che il tiranno (Rossi) pugnalo." (Blessed is
the hand that stabbed the tyrant.)

But during the night the popular ringleaders were
on the alert, and every thing was organized for a
demonstration on the following day. On the morn-
ing of the 16th, at half past ten, a gathering began
in the great square del Popolo, and symptoms of a
menacing character to any eye cognisant of Roman
peculiarities were perceptible in the leading streets.
The civic guards and troops of the line in fragmen-
tary sections commingled with the people and the
carbineers, whose uniform had hitherto been inva-
riably arrayed against the populace, were now, for
the first time, seen to fraternise with the mob. From

the terrace of the Pincian-hill the spectators could count nearly 20,000 Romans in threatening groups, and mostly armed. Printed papers were handed eagerly about, all having the same purport, and containing the following "Fundamental Points:" 1. Promulgation and full adoption of Italian nationality. 2. Convocation of a constituent assembly and realization of the federal compact. 3. Realization of the vote for the war of independence given in the Chamber of Deputies. 4. Adoption in its integrity of the programme Mamiani, 5th June. 5. Ministers who have public confidence,—Mamiani, Sterbini, Cambello, Saliceti, Fusconi, Lunati, Sareni, Galletti."

Their ostensible object was to proceed with these five points to the Chamber of Deputies in a constitutional manner. But the chiefs finding themselves in such numbers, and many of the deputies being found mixed up with the crowd, the cry was raised to march to the Pope's palace, and accordingly the procession moved on orderly enough through the Corso, another column advancing through the Babuino, and reaching the Quirinal by the avenue opened by Sextus Quintus. At one o'clock the members of the Chamber presented themselves as the mouthpiece of the multitude, and transmitted the five points to the Monarch. In about ten minutes, the president of the late ministerial council, Cardinal Soglia, came forth from the private apartment, and informed the deputation that his Holiness would reflect on the subject, and take it into his best consideration.

This answer was proclaimed to the people, but a general murmur of dissatisfaction gave evidence of its insufficiency to meet the crisis, and the crowd insisted on the deputation getting a personal audience with the Pope. This was obtained, and in about a quarter of an hour, Galletti, the ex-police minister, appeared on the balcony to acquaint the people that the Pope had positively declined adhesion to their request, and had stated that "he would not brook dictation." At two o'clock the position of the Pontiff began to grow critical. All the avenues of the Quirinal palace were blocked up by dense crowds, and as no preparation had been made for this unanticipated influx of visitors, there was but the usual small detachment of Swiss guards on duty. These men were known to be resolute, and had there been but a few more of them, the Monarch might have cut his way through the mob and gained Sabotico in the Apennines, whither it had often been a question of retiring from the rabble of Rome on previous outbreaks. As it was, one of the advanced sentinels having been seized and disarmed by the mob, the Swiss body-guard instantly flung back and barred the gates of the palace, presenting their muskets in readiness to fire at once on the immense mass of multitude which beleaguered the Quirinal. At this stage of the proceedings it was evident that the die was cast. From the back streets men were seen emerging bearing long ladders wherewith to scale the Pontifical abode; carts and wagons were dragged up and arranged within musket shot of the windows to protect the assailants in their determined attack upon the palace: the cry was, "to arms, to arms," and musketry began to bristle in the approaches from every direction; faggots were produced and piled up against one of the condemned gates of the building, to which the mob was in the act of setting fire, when a brisk discharge of fire-locks scattered the besiegers in that quarter.

The belfry of St. Carlina, which commands the structure, was occupied. From behind the equestrian statues of Castor and Pollux a group of sharpshooters plied their rifles, and about four o'clock Monsignor Palma, private secretary to his Holiness, was killed by a bullet penetrating his forehead. A

shot is also said to have entered the room where the Pope was. Of the people and troops, twelve were wounded and none killed, two persons, however, have most dangerous wounds. Two six-pounders now appeared on the scene, and were drawn up and duly pointed against the main gate, and a truce having been proclaimed, another deputation claimed entrance and audience of the Pope, which the Monarch ordered to be allowed. The deputation were bearers of the people's *ultimatum*, which was a reproduction of the five points before stated; and they now declared that they would allow his Holiness one hour to consider, after which, if not adopted, they announced their firm purpose to break into the Quirinal and put to death every inmate thereof, with the sole and single exception of his Holiness himself.—Pius IX. no longer hesitated, but sent for Galletti, with whom he remained in conference from six till nearly seven, when the following new Ministry was formally proclaimed to the people: Foreign Affairs, Mamiani; Home and Police, Galletti; Finance, Lunati; Commerce and Public Work, Sterbini; War Minister, Cambello; Public Instruction and President of the Council, Rosmini.

At nine o'clock the civic guard took possession of all the gates which the Swiss guard had previously occupied, and the Pope is now protected by them.

The Pontiff is shut up in the Quirinal, which has been entirely abandoned by his friends and advisers. Neither the staff of the troops, nor the courage of nobles, nor the prelates, have been to the place to console him even by a single homage. Only the corpse diplomatique have had an interview with him, when he was found attended by merely Cardinals Antonelli and Soglia. His Holiness is said to have declared that, having been compelled to dismiss his guard, which has been replaced by strangers he was influenced by no feeling but that of sparing the effusion of blood; but he declared, in the face of all Europe, that he would take no part in the future government, having absolutely forbidden his name to be used, or that the usual style, "in consideration of the good pleasure of his Holiness," should, in future, be prefixed to the government acts.

The National Popular met at half past five in the afternoon; MM. Sterbini, Vinegnerra, Bonaparte, Spini, Pinto, and other members were present, and for the sake of public tranquility they resolved to issue the following proclamation:

"TO THE PEOPLE OF ROME."

"The country is in the greatest danger; the blood of citizens has polluted our soil. In these critical moments it is the duty of good citizens to devote themselves to the public safety. The Popular Club assumes the grave responsibility of adopting the provisional measures necessary to ensure the lives, the honor, and the property of the Romans, and to support order until such time as a Government shall be formed.

"The people are in consequence informed that the centre of operation is in the hall of the Popular Club, at the Fiano Palace. All good citizens are invited to respect the measures which emanate from that centre, as the representative of the true and absolute will of the people.

"Popular Club, evening of 16th, Nov., 1848."

Intelligence from Rome, dated Nov. 20th, states that at that date tranquillity had been completely restored. The Pope had not quitted the Quirinal, but had installed the new Ministry in office, and appeared to have loyally accepted the new order of things.

It is stated, on the authority of letters from Rome of the 18th, that the Prince of Canino, the son of Lucien Bonaparte, is at the head of the conspiracy which caused the murder of M. Rossi and the revolution against the Pope. The Prince, who is a man of violent passions, has been long the centre point of

all the turbulent spirits in Italy. He excited the revolt in Tuscany, and is even said to have been deeply engaged in endeavoring to rouse the people of the Piedmont against the King of Sardinia.

It will be seen from the French intelligence, that Gen. Cavaignac has been prompt in this question, having despatched a brigade of 3500 men from Marseilles for Civita Vecchia, with orders to protect the person of the Pope, and secure, if necessary, his retirement to France.

Correspondence.

FROM BRO. C. CRAWFORD, JR.

BRO. MARSH:—It truly seems as though the moral, political, and natural world, were just about ripe for the harvest and great day of God. The entire world appears to be in the condition Jesus said it would be in, when he should return again to save and redeem his people. But, inasmuch as we are short-sighted creatures, and cannot see things as God sees them, it is almost, if not quite impossible, for us to tell the exact time for the great event for which we look and desire, by a knowledge of the signs of the times. Yet to say that we cannot tell anything about it (as many affirm), is a plain contradiction of the infallible word of Him who cannot lie; who hath said by two of his inspired witnesses (Matthew and Mark), when ye (my disciples), see all these things (signs), then know that he (Christ) is nigh, even at the doors. Also by Luke: When ye (my disciples), see these things come to pass, then know ye that the kingdom of God is nigh at hand.

These things are signs of the coming of the kingdom as well as of the coming of Christ; for Paul says that Christ will judge the quick (living) and the dead, at his appearing and kingdom. Hence, those who say that we can know nothing about the time, deny God's word in this respect, and throw off the claim that is now laid upon every disciple which requires them to know. They also disobey his command, and will bring upon themselves the frowns of their righteous Judge. At any moment, we have reason to expect him to rend the heavens and come down—to appear in his glory and comfort Zion.—What a deplorable condition he would find the churches and the world in if he should come now—the churches, almost without an exception, feasting and frolicing, eating and drinking with those that get drunk, and quieting the sinners conscience with their cries and songs of peace and safety, while sudden destruction must soon be their certain doom.—We have no fellowship for them as a body of Christians, neither for the course they pursue; yet whoever amongst them fears God and works righteousness, is accepted of him.

Certainly we are living in perilous times. We see it all around us. Every thing has a tendency to draw us from God's word and to lead us astray. A great many little things have a great influence upon our minds. "The little foxes spoil the vines." A great many little foxes can spoil a great many vines. The devil has come down to us having great wrath, for he knows that he has but a short time to work as a deceiver. Every thing seems to be rushing on with telegraphic speed towards the final judgment.

We are a people that have arisen in a time of lightning speed, and have, as a general thing, kept pace with the times in which we live. One thing after another has arisen, in quick succession, until we have got where we now are. For a time past, the whole of us, as a people, have been engaged in controversy. It still continues. Well, controversy is well enough, if it is conducted in the love and spirit of Christ; but if it is not, the result is not unfrequent-

ly very bad. It causes an alienation of feeling, and a division, to some extent, must be the result, between those who take opposite grounds in the controversy.

It is not unfrequently the case, that when Bro. A. and Bro. B. engage in controversy, they both, for a while, manifest a good spirit; but by and by Bro. A. gets the best side of the question, or sustains his points by the strongest arguments. Bro. B. is unwilling to yield the point, though he can hardly think of an argument to bring forward, but takes up some of Bro. A's arguments, and after remarking upon them, calls them unscriptural, heathenish, ridiculous, absurd, &c. This course of Bro. B. causes Bro. A. to feel grieved, and his feelings towards Bro. B. are changed at once. Those who believe with Bro. A. approve him at once, and instead of telling him his faults they begin to talk about Bro. B. and hold his ideas and arguments up to ridicule. Those who believe with Bro. B. pursue the same course.

Bro. B. is the first transgressor. He violated a command of Christ, which says, "as ye would that others should do unto you, do ye even so to them." He did not do as we would wish to be done by. He did not treat Bro. A. as he would like to be treated himself. In this case they are all more or less to blame, but the controversy does not stop here. It continues on, and by and by they get to assailing one another's character, and in this unchristian way strive to gain the mastery. We say that it is an unchristian way, because it is not doing as we would wish to be done by; and, furthermore, there is no man, whether politician, statesman, minister or editor, who will resort to such a course as this, when he can adduce sufficient arguments and testimony to sustain him in the position he has taken.

This, I think, has been the course pursued by some who have been engaged in the past and present questions of controversy among us. The doctrines that some have preached and held sacred, have by others been called heresy, and have caused much division; while the doctrines preached and held sacred by others, have, by some, been called popery, heathenism, monstrous, horrible, &c. &c.

But the sad work does not end here; for now one and another's honesty and integrity are questioned, and their characters assailed and held up in the worst form possible, both in public and in private. Has not Jesus said, "Speak not evil one of another, brethren?" Most certainly he has, and those that do it violate his command and disregard that precious law of the peaceable gospel of Jesus Christ. And how can editors say to those who take their papers, Read and circulate, when they contain so much that has a tendency to fill their hearts with hardness, and their minds with prejudice, against their fellow-brother? How can they be the means of preparing men and women for the judgment, while pursuing such a course? How can they labor for the glory of God and the advancement of his suffering cause, while they aim at something else? How can our words, whether spoken or written, have a tendency to enlighten the mind and soften the heart unless they bear the very stamp of Christianity? It is impossible. It causes the world to rejoice, and the father of all confusion and division to be made glad. Oh! then, brethren, one and all, let this course be pursued no longer—neither through the papers nor among ourselves. Let us speak and write in the spirit of Christ, and do all to glorify God and not ourselves. The Master is coming! The judgment is rushing on, and how many are unprepared to meet it! And can they be convinced that it is nigh by our ridiculing and misrepresenting a brother's remarks, or trying to injure his character? No, no, my brethren, this is not the way. Then let us speak and write our sentiments in love, and in the long-suffer-

ing and forbearing spirit of our Master, and let them be based upon the plain, literal, positive declarations of God's immutable word, and always aim to glorify him in all that we say and do. Eternal life and crowns of glory are soon to be given, and to those only who have been good and faithful, to those who do his will and obey his commands.

The church in this place is in a blessed condition. We truly had a glorious time while Bro. Pinney was here, and have had since. The Sabbath after he left was one long to be remembered by many. A discourse was preached by the writer, after which about fifty spake of their joys and determination, and out of this number twenty-nine were females. Sinners, for the first time, confessed their sins to God, and promised to forsake them. Bro. Morgan preached in the evening, and after which the ordinance of baptism was again administered. Three were baptized while Bro. Pinney was here, and three have been since, and one or two more intend to go forward soon. Much opposition has been manifested from a guilty world, but more from the corrupt churches,—but this is only a token of their perdition and the deep piety of those that are opposed.

It is thought by some that we ought to organize, and have a writing, and put our names down upon paper, that we may know who belongs to the church. Supposing that we don't know, will that hinder them from entering the kingdom? We think not. But we do know who belongs to the church here, and so others know who belongs to the church where they reside, and are accustomed to assemble themselves together to worship. The main thing is, to have our names written in the great Church Book that is kept in heaven by our great Creator. If a man's name is written there, all will know it by his daily walk, who are acquainted with him.

I have before me the manner in which the Christian denomination organized churches, when they began to depart from God and his word. It reads thus:

"We, whose names are under written, feel to join as a branch of the Schuyler church, taking the Bible as our rule of faith and practice, and fellowship all God's dear children."

What can be more simple and apparently harmless than such a step as this? But alas! we know where that step has led them. Other denominations have all taken the same step and have now become like the cage of an unclean and hateful bird.—And I ask, can we take the same step that they have taken without following in their path? If we can, it would be different from what all other people have done who at first have cleaved to the Bible alone, and then departed from it. Therefore, we, as a body of believers, in this place, can adopt no such measures, neither take any such steps; for we see and know where they lead. Some say that we have no Scripture against it. Well, you have none for it, and so they are as deep in the mud as we are in the mire. There is no Scripture for such a course, and I am sure that there would have been if it was of importance that such steps should be taken. We have placed ourselves upon God's word, and upon that we have pledged ourselves before him, and his people, and the world, to stand and strive to obey its precepts, and be ready for the judgment.

C. CRAWFORD, JR.

Fredonia, N. Y., Dec. 13th, 1848.

FROM BRO. J. MELVIN.

I deeply sympathize with you in your struggles to furnish us and the world with the precious, reformatory truths which are weekly published in the Harbinger. My prayer to God is that you may be sustained in the noble and praiseworthy work in which you are now engaged. I want

the Harbinger to live, and breathe, and move with rapid motion through the land, and do its saving work with greatest speed.

As a general thing I am highly pleased with its contents. I hope its correspondents will prayerfully and sedulously guard against every appearance of strife, vainglory and proud boasting, in their communications. Will not Bro. J. B. Cook favor us with his views on the first day of the week. If he believes it to be a sabbath, and all men bound to observe it as such, will he be so kind as to give us the proof.

Walworth Corners, N. Y., Dec. 9, 1848.

FROM BRO. J. C. BYWATER.

DEAR BRO. MARSH:—Our Conference in this place is closed. The weather was quite unfavorable, and the traveling very bad, so that the attendance of our brethren from abroad was small. But the people in the vicinity turned out and gave us a very good hearing, and seemed much interested in what they heard. The few brethren here were much comforted and strengthened in hearing the glad tidings of the kingdom, and I trust some who had once been interested in the subject, were waked up a new and confirmed in the truth. No one came to my help in preaching the word but sister Ougley. We endeavored so far as we had time to preach the whole truth. I am sorry to see a disposition among some of my brethren to make the advent of our Lord the exclusive topic in their preaching and printing. In so doing they take the same ground that all the sects have taken in their turn.

The Christians have built their church upon the true Character of Christ; the Methodists on free grace; the Baptists on baptism, and the "Adventists" on the advent of our Lord. Now these different sentiments are all important parts in the plan of God for the redemption of man, but the adoption of any or all of them as the basis of our faith, to the exclusion of their kindred or connective doctrines, is, to stop short of a perfect man in Christ Jesus: for, "all scripture is given by inspiration of God, and is profitable for doctrine," &c. The object of the gospel is to present every man perfect in Christ Jesus at his coming.

I go for the whole truth, fearless of what the church or world may think or say of me; and it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of the Lord." Go on, Bro. Marsh, contend (in the spirit of Jesus) for the whole truth, and you may rely upon the God of truth and his people to sustain you in your work. I am glad our Father is at the helm, and the ship is so ballasted that she will outride the breakers, and make the harbor in safety.

I wish you would remind the brethren that Bro. Ougley is in need of some help, as his little horse has given out, and he has got another, and needs some help in paying for it; also, to help him in getting some clothing for himself and wife, as they need some at this time.

Yours, still looking for Jesus.

J. C. BYWATER.

Orangeport, N. Y., Dec., 1848.

FROM SISTER W. HEALY.

DEAR BROTHER,—I do rejoice that there are some in these "last days" who are blowing the "trumpet in Zion, and sounding the alarm in God's holy mountain." Well may all the inhabitants of the land tremble: "for the day of the Lord cometh, it is nigh at hand."—Joel ii. 1. I feel that while the winds are holden, it becomes every servant of God, who believes in a soon coming Jesus, to be up and doing, that the blood of souls be not found upon him, (Ezekiel xxxiii. 8, and iii. 18.) in that day of reckon-

ing which is so soon coming. O ye who went out to meet him when the cry first reached your ears, "Behold he cometh," lay not aside your armor until final victory is gained—until Jesus comes to claim Earth's kingdoms for his own, and ye who have come in to bring up the rear of the battle as a kind of reserve corps, though it is not for you to reap in the first waving fields of the harvest, yet still be faithful in the "gleaning." Jer. vi. 9. "Freely ye have received, freely give, and soon when the 'Lord of the harvest' comes, 'he that soweth and he that reapeth shall rejoice together.'"

Thy Sister in the "Blessed Hope."

W. HEALY.

Worthington, Mass., Nov. 24th, 1848.

CHURCH ORDER.

DEAR BRO. MARSH.—Much has been, and is being said upon the subject of church organization. On this, as on many other subjects, there is an honest difference of opinion. But let us no longer try to see how far we are apart, but try to see how near we are together. What then is a church? The original word simply signifies an assembly; whether it be lawful or unlawful. See Acts 19: 32, 39. Whether it be an assembly of Christians or warriors, rioters or peace-makers. The word is used to denote the general visible church; considered as embodying all the people of God in all places.—See Matt. 16: 18. Eph. 1: 22. 3: 10. 5: 24. Col. 1: 18, 24. Acts, 20: 28. &c. It is used to designate a company of persons in any one place that habitually meet together for the purpose of worshipping God, the observance of the ordinances mutual edification and discipline.—See Matt. 18: 17. Acts 14: 27. 15: 22. 18: 22. 1 Cor. 4: 17. 14: 4, 5, 23. 6: 4. Col. 4: 16. The New Testament frequently speaks of the church in the plural number showing that such a body of worshippers in any one place was an independent body. Thus we have the churches in Judea, Syria, Galatia, Asia, Macedonia, &c., &c. Thus numbering about thirty different churches.

I have heard some say, that because they were members of the church of Christ in general, they had a right to participate in all matters of church interest in any place they happened to be at the time. This however does not seem to have been the case with the early Christians. Ephraoditus was a member and an officer of the church at Philippi, and Phebe was a servant of the church at Cenchrea.—Acts 13: 7. Phil. 2: 26. Rom. 16: 1. These different churches had their officers, such as Pastors, Elders, Teachers, Help, Deacons, &c. These officers were "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," &c., "till we all come into the unity of the faith, and of the knowledge of the Son of God," &c. So we see, brethren, that the Scripture name of those bodies that met for the worship, ordinances and discipline of Gospel, is *church*. Now why should we wish to give them another name? These churches will have certain officers till the Lord comes, or "we all come into the unity of the faith," &c.—So we see we cannot dispense with the order, discipline, ordinances, and officers of the church.

But the question in the minds of many is, were those churches *organized* bodies? Some say yes. Some say no. But what is an organized body? It is a body properly *formed*; a body with a *due construction of parts*. A town meeting is organized when it has come together and chosen certain officers to govern said body. The Congress of the U. S. is not organized until they have made choice of their proper officers. Now, if a company of persons habitually meeting together for the worship of God, &c., choose certain men, from among them, call them Deacons, committees, or what you will, is not that an organization ac-

cording to the meaning of the word organize? is not such a body with its officers an *organized church*. Let any one show the contrary who can. If any thing can be determined by the English language church organization is right according to the Bible. Now what is there to contend about in this matter? Nothing, then let us drive down the stake here. Church organization is right according to the spirit and practices of the New Testament. Now where do we differ? Where? why only in the *mode* or *manner* of organization. Adventists, I think differ ONLY ON THE MODE OF ORGANIZATION, when they fully understand themselves, and each other. Let our discussion be confined to this point then. Let some ones who are able take up this subject, discuss it fairly, not for controversy, but for the truth's sake. For the instruction of the household, that we may all speak the same things, as far as possible.

Yours in love of the truth,

E. CROWELL.

Portsmouth, N. H. Dec. 6, 1848.

Conferences, Campmeetings, &c

Conference at Sennett.

A conference is appointed at Sennett—Pine Woods—to commence Thursday evening, Dec. 28th, and hold over the Sabbath. An invitation is given for Bro. Pinney and Bywater to attend.

G. W. BURNHAM.

Appointments.

The Lord willing, I will preach as follows:
Cooperstown—at Bro. McEwin's—evenings Dec. 28th and 29th.
Esperence—Sunday, Dec. 31st.
Albany—evenings, January 2nd and 3rd.
New York City—Sundays, January 7th and 14th.
Bridgeport, Ct.—evenings, Jan. 17th and 18th.
Bethel—January 19th–21st.
New Milford—January 22nd–25th.
Kent—January 26th–28th.
Litchfield Centre—Sunday, February 4th.
Ellsworth—Feb. 6th–8th.
Sharon—Feb. 9th–11th.
Middletown, Saratoga co., N. Y.—Feb. 14–16th.
West Troy—Sunday, Feb. 18th.
Esperence—Conference, 6 days—Feb. 20th–25th.
Letters may be directed to New York till Jan. 15th; and to Albany till Feb. 19th. H. H. GROSS.

Business Notes.

E. Miller, Jr.—You had overpaid on old account 63 cents. We send the paper free—hence have sent you \$1.63 worth of books by mail, directed Bristol, Ia. We presume it was received, as we find credit made to A. A. B. on book, and paid to No. 291.
J. Shipman—We have none.
Wm. Ongley—A bundle of pamphlets for you is received, we think from Philadelphia, Pa., no which we have paid \$1.13. They are subject to your order.

G. Needham—No; but was, about nine months ago; and delinquent then to the amount of \$1.50.
J. Shaw—You are indebted \$1.00.

J. Turner—You sent us the names of four "paying brethren" with 75 cts. marked opposite each, making, in all, \$3.00—yet, there was but \$1.00 in the letter, and that was for Bro. P. How is it?

R. R. York—Due on B.M.'s account 60 cts. Paid to No. 303.

P. Alvord—The last was received about the close of March; the one previous, the latter part of January.

J. Chapman—G. J. owes nothing; the whole is, therefore, placed to your account, which pays to No. 311.

A. N. Seymour—We have \$2.00 for you from a friend. As we know not your address, will you collect on Harbinger account the amount, retain it, and inform us from whom, that we may give credit; or inform us where to send to you.

A. Doolittle—All right.

N. A. Hitchcock—C. P. Thorne has paid 75 cts. on your Harbinger account.

Donations:

TO SEND THE "ADVENT HARBINGER" TO THE POOR.

J. Brown,	- - - - -	\$1.00
A. Ford,	- - - - -	1.25
W. B. Elliott,	- - - - -	50
H. Denslow,	- - - - -	25
J. Fuller and T. Sanborn	25 cts. each,	50

For Bro. E. R. Pinney.

G. Phelps, 25 cts.; S. H. Allen, 25 cts.; Brethren at Dansville, \$5.00; B. Whitney, \$1.00; E. Bradley, 25 cts.

Remittances for the Harbinger.

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ADVENT HARBINGER

AND BIBLE ADVOCATE.

"Behold, I come quickly! and my reward is with me, to give every man according as his work shall be." "Even so, come, Lord Jesus."

Vol. XVIII.—No. 2.

ROCHESTER, N. Y.—SATURDAY, DECEMBER 30, 1848.

Whole Number 262.

Poetry.

From the Practical Christian.

WHO IS A CHRISTIAN?

A Christian! who deserves the name?
One born, baptized, and counted such,
Whose morals e'en the Pagans shame?
Not he—howe'er the pearl he clutch.

A Christian! he who claims to be
Most Orthodox in creed and sect;
Yet worships Mars as Deity,
And doth the Prince of Peace reject!

A Christian! he whose lips revere
As God the holy Nazarine,
And yet, when crossed, some other Seer
Prefers, on whom for truth to lean!

He is a Christian—he alone,
Who sees in Christ's great Master Mind
That Light and Love made known,
Which only can redeem mankind.

He trusts no lesser Light and Love—
No lower code of moral Right—
But holds this Wisdom from above
God's own and his supreme delight.

He meekly sits at Jesus' feet,
Disciple of a matchless Lord;
The Way, the Truth, the Life complete,
To learn from Him the Saving Word.

Original Articles.

For the Harbinger & Advocate.

INFIDELITY.

BY Z. CAMPBELL.

[Concluded.]

Now, it is a favorite maxim (or article of their creed) among this class of Infidels, that they "believe nothing without evidence." We have shown this account of Moses to be correct as far as Geology and Chemistry have been made to bear upon it. Now, how did he get his information?—in one of two ways: either by inspiration or by profound knowledge of modern Geology and Chemistry. If you say by the latter, I call for the evidence of your belief. And if you call on me for the evidence of his inspiration, I reply, that I have shown, in one of two ways, he was acquainted with the facts related, and it requires much less credulity to believe him inspired than it does to believe him acquainted with either of the above sciences. But if you contend this is believing without evidence, I reply, it is not so much so as some of your own opinions. For notwithstanding your favorite maxim, you believe some things without a shadow of evidence, from the greater difficulty of disbelieving them. For instance: you believe there is no end to space, merely because you find it more difficult to believe it to have an end. We know that there is an earth under our feet, and that man is one of the many races of beings that inhabit it. We know, too, how one generation succeeds another, but to the successive generations there must have been a beginning. Even Infidel Geologists, as far as I am acquainted with them, agree that the present form or state of the earth had a beginning; they agree, too, that there was a time

when the earth was not inhabited by man. Now the question is forced upon us, how came the first man upon the earth?

We say that crystals were formed by what we term the laws of nature; of this we have some proof; we can destroy many of their forms and reproduce them by artificial means. But Infidels cannot believe that man was first produced in this way, for they certainly have no evidence of it. Besides there is too evidently a design in the use and location of his various parts or organs. Not only the organs of animals, but those of plants, especially of the Phenogamous class: (the Cryptogamous class are not an exception), bear such evident indication of design as to forbid the idea of their first springing from the earth by any natural laws; and especially as dead and inanimate matter could not form itself into a living organized being, it must have been done by some agent vastly superior in wisdom and power to man.

It is equally irrational to conclude that the smallest animals are produced by the ordinary operations of nature as it is that man was so produced, for the least animalcula, yet discovered with a microscope of seven million magnifying power, show an active propensity in obeying the first law of nature, "increase and multiply."

Therefore, the only rational conclusion, forced upon us, is that man was created by an overruling power, and that his creation was a miracle, wrought by the hand of God himself, to bring about one purpose in his vast designs.

Now, if a miracle was ever necessary to bring about one purpose of God, why not another to bring about another purpose. And is it any greater miracle, that a virgin should conceive and bear a son, that through him man might have immortal life, than that which first gave him mortal life and endowed him with the faculty of propagating his kind? If a miracle is necessary at one time it may be at another, and I know of no one better able to judge when a miracle is necessary than he who has the power to work by miracles.

It is argued by this class that if there is such a thing as revelation, it is so only to whom a thing is revealed; to all others it is only hearsay, and they are not bound to believe it, because they have not the evidence that their informant was inspired. This depends on the nature of the thing prophesied. Suppose I foretell of several eclipses to take place at different times hereafter: the proof of my fore-knowledge of these events lies in the actual occurrence of the events themselves, and not in the means by which I obtained that knowledge. Now if the prophets have foretold things that have already come to pass, whether they were inspired or not, we cannot doubt their knowledge of future events.

This opens to a much larger field than would be proper to enter upon in the columns of a newspaper. My design is chiefly to remove some objections brought against the Bible, and not a full development of its authenticity. Yet I will here give an instance or two among the

many of the literal fulfilment of scripture prophecy.

Let us first consider the second chapter of Daniel, in which he says (verse 28th) "There is a God in heaven that maketh known to the king Nebuchadnezzar what shall be in the latter days." Now the fulfilment of this prophecy has all become a matter of history, except what is referred to in the 44th verse, the substance of which is, the then existing kingdom of Babylon was a universal kingdom of which Nebuchadnezzar was the head, and after him should arise four other universal kingdoms, and the fourth one of the five should be divided into ten smaller kingdoms, corresponding to the ten toes of the great image. Now is it not a fact that there have been just four universal kingdoms, viz; Babylon, Medo Persia, Grecia, and Pagan Rome, the last of which is now divided into ten smaller kingdoms. Now these are circumstances that could not be guessed at; the question then is not whether Daniel was inspired or not, but whether he foreknew the events or not. To this question there can be but one answer. He did. Then, just so certain as there have been four universal kingdoms, just so certain the fifth one will be set up hereafter; for the dream is certain and the interpretation thereof sure.

Another instance of the fulfilment of scripture prophecy may be found in our railroad cars, spoken of by Nahum, second chapter 3rd and 4th verses.

It is certain that the prophets did foretell of the coming of the Messiah and many things concerning him, all of which came to pass or was literally fulfilled. It is certain too that the Jews, in the belief of the fulfilment of these prophecies, looked for and were expecting him about the time that Jesus of Nazareth was born.

It is certain that he called himself the Messiah. Now, he was really so, or he was not.

Infidels pretend to be led by the dictates of reason and not by revelation, which they say they know nothing of. Now we will let reason and Infidel testimony decide the momentous question, whether Christ was the promised Messiah, the Savior of lost men, or not. The most glowing and lively descriptions of his moral virtues, and the highest encomiums, bestowed upon his doctrines, that have ever come under our observation, are from distinguished infidels. I here give one of those descriptions:

"What sweetness, what purity in his manners; what touching grace in his instructions; what elevation in his maxims; what profound wisdom in his discourses; what presence of mind, what skill and propriety in his answers; what empire over his passions! Where is the man, where is the sage, who knows how to act, to suffer, and to die, without weakness and without ostentation?"

"When Plato paints his imaginary just man covered with all the ignominy of crime, and yet worthy of the honors of virtue, he paints in every feature the character of Christ. What prejudice, what blindness must possess us, to compare the son of Soproniscus to the son of Mary!"

Misses of

How vast the distance between them!

"Socrates, dying without pain and without ignominy, easily sustains his character to the last; and if this gentle death had not honored his life, we might have doubted whether Socrates, with all his genius, was any thing more than a sophist. The death of Socrates, philosophising tranquilly with his friends, is the most easy that one could desire; that of Jesus, expiring in torture, insulted, mocked, and execrated by a whole people, is the most horrible that one can fear. Socrates, when he takes the poisoned cup, blesses him who weeps as he presents it; Jesus, in the midst of the most dreadful torture, prays for his infuriated executioners. Yes! if the life and death of Socrates are those of a sage, the life and death of Jesus are wholly divine."

With this testimony, given by a first class Infidel, of the unblemished character of Christ, let reason decide, can he whose virtues are acknowledged to transcend every thing of the kind recorded in history be any thing less than he declared himself to be, to the woman of Samaria?

I need not press the decision. Every Infidel must feel constrained to confess one of two things, either that Jesus Christ was the promised Messiah, or that they have no claim to a rational creature. For a man, who repeatedly and publicly declared himself to be what he knew he was not, cannot be the author of a doctrine so pure, so angelic, and so well calculated to secure the happiness of the human family, as they acknowledge him to be.

I will notice but one more objection brought by Infidels against the Bible and then I have done.

And that is, those who pretend to believe it, and to be regenerated by the life-giving and sin-pardoning power of the Holy Ghost, do not evince to the world that they have received thereby the moral influence and love of holiness it pretends to give, and consequently religion is a mere shadow, and the Bible that teaches it, a fiction.

This circumstance they often level at the Bible as their largest gun; their "knock-down argument."

That the great mass of professed Christians do not give this evidence to the world is too lamentably true to be denied; and to one who takes a cursory view of the subject, it seems conclusive. But on a closer inspection, the infidel is welcome to all he can make out of this circumstance.

For it is certain that the scriptures, pointing to the present time, plainly predict the present state of the great mass of professed Christians, in the following language:

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts; ever learning but never able to come to the knowledge of the truth. Now, as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, REPROBATE CONCERNING THE FAITH."—2 Tim. 3: 1-8.

That the apostasy of the churches generally is here referred to, is evident from their having a form of godliness, but denying the power thereof; and that they are reprobates concerning the faith, is equally certain, for they are foremost in opposing many of the most prominent features of

Divine truth. Finally, the Apostle Paul has here drawn a complete picture of our third class Infidels.

Instead, then, of the present apostasy of the churches generally, being taken as evidence against the Bible, it is certainly greatly in its favor.

The only remaining doubt there can be in this case, is, whether the present is the time (the last days) which the Apostle here alluded to. I might as well ask if there was ever a time in which this description would apply as well as at the present. But the scriptures are full on this point. The fact may be shown from more passages than I can here enumerate.

For the sake of brevity, I will introduce one that may be done in a few words—Math. 24, 29, 30, 34: The signs here spoken of as immediately preceding our Lord's second coming, have all been seen; we know, therefore, the next event, his appearing, is near, even at the door. And this generation (that have seen these signs) shall not pass away till all these things be fulfilled. These signs commenced appearing May 19, 1780. This generation, therefore, is nearly passed away.—These are the last days: AND THE BIBLE IS TRUE. Glory to God!

Now let the honest Infidel divest himself of the prejudice he may have imbibed against the Bible in consequence of the false doctrines and conflicting creeds it is said to teach, and compare it with the history of events that are the fulfilment of its prophecies, and it appears to me he must either believe it or renounce his claim to a rational creature.

Let him read also the 7th chapter of Daniel, which has the same import as the 2d, with the addition of the little horn that plucked up three; had eyes like a man, and a mouth speaking great things. Now three of the ten kingdoms into which Rome, (the fourth beast,) was divided viz: Ostrogoths, Vandals, Heruli, were taken by Justinian, (a Greek,) Emperor of Constantinople, whose decree made the Bishop of Rome, supreme head of the churches in A. D. 538.

From this and various other circumstances, one cannot fail to read, in the history of the Papal Church, the fulfilment of all that is said of the little horn. Her final destiny, however, has not yet become a matter of history: this she will receive when the Ancient of days shall sit, which is the next event after the casting down of the thrones, now fulfilling before our eyes.

Let no one flatter himself that the fifth universal and everlasting kingdom, to be set up at the destruction of the four, represented by the great image and four beasts, will be a spiritual kingdom: for those kingdoms were all literal kingdoms and had literal kings and literal subjects. And now to carry out the fulfilment of these visions, the fifth kingdom must be literal and have a literal king, and literal subjects, or Daniel's vision must fail. Besides there is no necessity of destroying literal kingdoms for the purpose of setting up a spiritual kingdom, wherein all are to be converted to God. All rulers being Christians, they may as well be kings as presidents; all governments would then be good and need not be overthrown. But Christ says in the parable of the wheat and tares, that they shall both grow together till the harvest, that is, according to his own explanation, the righteous and the wicked shall dwell together till the end of the world.

Now let the Infidel read the Bible for the purpose of ascertaining what it *does* teach, without regard to what they *say* it teaches, and he will find it a self-consistent whole, and a book that will not degrade the dignity of a human creature to believe and practice its precepts.

And now my earnest desire is, that every one of the above class will search the scriptures as

for a hidden treasure; and may God, of his infinite mercy, crown his researches with a belief in his Sacred Word, and finally admit him to a share in that kingdom shortly to be set up, and which shall never have an end.

South Adams, Dec. 4th, 1848.

For the Harbinger & Advocate.

POPULAR OPINIONS CONTRASTED WITH TRUTH.

BY WILLIAM SHELTON.

Before entering upon an investigation of this important subject, I propose laying down a few rules by which to search the scriptures:—

1. Never prefer mere inferences to plain declarations.

2. If one passage seems to contradict a large number of others, understand the one in a way that will harmonise with the many.

3. Never put a construction upon any passage that the context will not justify.

4. Let the Bible be its own commentator and expositor, especially the New Testament the expositor of the Old.

Every individual will at once acknowledge that there is nothing unfair in the above rules, and will see that they are designed strictly to confine the investigator of Bible subjects, to the plain unequivocal testimony of God's word.

I will first notice the popular theory of

THE TEMPORAL MILLENNIUM.

One of the most popular opinions is, that before the coming of Christ, the whole world will be converted to christianity; that the saints will then enjoy a thousand years of peace—that during this thousand years, Satan is to be bound; the nations are to be at peace—no more wars—the swords will be beat into pruning hooks, and spears into ploughshares—the wolf and the lamb will dwell together—entire and universal holiness will prevail—righteousness will cover the earth as the waters cover the sea, &c. &c. This is one of the popular opinions of the present time. But the Scriptures teach differently. Let us read a few passages relative to this subject—Daniel 7: 21, 22—"I beheld, and the same horn made war with the saints, and prevailed against them (how long?) until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the Kingdom." Does this look like the cessation of war before the coming of the Ancient of days? Nay, verily.

Matt. 13: 30—"Let both (wheat and tares) grow together until the harvest." Verse 38—"The good seed are the children of the kingdom, but the tares are the children of the wicked one. The enemy that sowed them is the devil, the harvest is the end of the world." This teaches that both saints and sinners will remain together until the end of the world.

Math. 24: 37—"But as the days of Noe were, so shall also the coming of the Son of Man be."

1 Tim. 4: 1—"Now the spirit speaketh expressly that in the latter times many shall depart from the faith, giving heed to seducing spirits and doctrines of devils," &c.

2. Tim. 3: 1—"This know, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." Verse 13—"But evil men and seducers shall wax worse and worse, deceiving and being deceived."

2 Thes. 2: 7, 12—"For the mystery of

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iquity doth already work; only he who now letteth will let, until he be taken out of the way—and then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and destroy with the brightness of his coming."

2 Peter, 3: 3—"Knowing this first, that there shall come in the last days, scoffers walking after their own lusts, and saying, Where is the promise of his coming?"

We see from the above testimony, instead of the world being converted before the coming of Christ, (or in the last days,) that a wicked power is to war against the saints until the Ancient of days shall come—that the children of the wicked one are to remain with the children of the kingdom until the end of the world—that in the last days perilous times are to come—that wicked men and seducers are to wax worse and worse, deceiving and being deceived—that the man of sin shall continue until destroyed by the brightness of Christ's coming—than many shall depart from the faith and give heed to seducing spirits and doctrines of devils—that scoffers shall come, walking after their own ungodly lusts, saying, Where is the promise of his coming, &c. &c.

O, what a contrast there is between this popular theory of a temporal millennium and God's truth.

I will now briefly examine some of the scriptures which are thought to sustain this theory, and show the time of their fulfilment:

Psalms 2: 8—"Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." [But here they stop, and construe the above to teach the conversion of the world. But the context will not admit of this construction.] "Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel." This looks more like their destruction than their conversion.

THE TIME WHEN SATAN IS TO BE BOUND.

Rev. 20: 1, 5—Predicts the binding of the devil, and also defines the time of his binding—"And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him that he should deceive the nations no more till the thousand years should be finished: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast nor his image; neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection."

Here we see that instead of Satan being bound one thousand years, previous to Christ's coming, he is to be bound at the Judgment, (verse 4,) at the first resurrection, a thousand years before the resurrection of the wicked—(verses 5 and 6)—that during the thousand years of Satan's bondage, the resurrected saints are to reign with Christ, (verse 4,) &c.

THE TIME WHEN THE WOLF AND THE LAMB SHALL DWELL TOGETHER.

Let us examine the scriptures upon this point, and determine the time of their fulfilment: rather than rely upon the assertions of uninspired fallible men.

Isaiah 11: 4, 6—"But with righteousness shall he judge the poor, and reprove with equity for

the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked: and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, the leopard shall lie down with the kid, and the calf and the young lion and the fatling together."

Thus we see that this text will not have its fulfilment until the judgment, or until the wicked are slain, which will not be until the coming of Christ. Isaiah 65th, (which is a parallel chapter,) will strengthen this conclusion—26th verse, "For behold I create new heavens, and a new earth."

The following passages are to have their fulfilment in the new earth. I will notice verse 25—"The wolf and the lamb shall lie down together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat: they shall not hurt nor destroy in all my holy mountains saith the Lord."

From reading the above we can plainly see that this is not to have its fulfilment until after the creation of the new heavens and earth, and this Peter places after the passing away of the present heavens, and the dissolving of this earth. (2 Peter, 3: 10, 13)—consequently this cannot have its fulfilment on this earth.

THE TIME WHEN WARS SHALL CEASE.

Isaiah (in the 2d chapter) and Micah (in his 4th chapter) predict a time when many people should say "come ye and let us go up to the mountain of the Lord's house, to the house of the God of Jacob; and he shall teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations and shall rebuke many people; and they shall beat swords into ploughshares and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

Suffice it for me to prove that instead of wars ceasing before the coming of Christ, that there will be great preparations made for it, and instead of swords being beat into pruning hooks, &c., that it will be to the reverse—pruning hooks will be beat into spears, &c.

Joel 3: 9, 13—"Proclaim ye this among the Gentiles; prepare war, wake up the mighty men, let all the men of war draw nigh: let them come up: beat your ploughshares into swords, and your pruning hooks into spears: let the weak say I am strong. Assemble yourselves and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the rally of Jehoshaphat, for there will I sit to judge all the heathen round about."

Every reader will be persuaded that this passage is to have its fulfilment near the end, by reading the context; therefore the popular opinion (which contradicts this) is unfounded.

Again, I am led to exclaim, O, what a contrast there is between this popular theory and God's truth.

Chateaugay, N. Y., Nov. 21, 1848.

EXHORT ONE ANOTHER.

BY C. E. C.

"And let us consider one another to provoke unto love and to good works: not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."—Heb. 10: 24, 25.

There can be no doubt as to what day the Apostle alludes to: it is evidently the last great day; and there never was a time when we needed the injunction more than the present. When

we were first called up to the subject of Christ's second coming being near, we needed not the admonition "to exhort one another," for every one rose as by instinct, and trimmed their lamps, to get ready to meet the Lord. But as time has rolled on, year after year, many have become weary of watching, and have turned back, like the sow that was washed, to her wallowing in the mire. While others, who still profess faith in the speedy coming of Christ, have apparently grown weary of practicing self-denial, and are again decorating their bodies (that were once presented a living sacrifice to God) in all the fashions of the day: following the maxims of the day, speaking in language louder than thunder tones that they are again becoming enamored of the things of the world. For "all that is in the world, the lusts of the flesh, the lust of the eyes, and the pride of life, are not of the Father, but of the world; and if we love the world the love of the Father is not in us."

Let us then, in view of these things, be more diligent to exhort one another, lest we too, being led away with the error of the wicked, fall from our own steadfastness.

Let not our adorning be outward, but the inward adorning of a meek and quiet spirit. Not in costly array, but with good works. If we indulge in those things that are contrary to the will of God, it will avail us but little in the day of his coming to say, I have prophesied in thy name, and in thy name done many wonderful works.—Let us strive to grow in grace and in the knowledge of the truth, keeping the armour on continually, lest the temptations of the adversary find a lodgement in our hearts.

Be ready every moment to meet the Lord in peace, that we may have an abundant entrance into the everlasting Kingdom.

Seneca Falls, N. Y., Dec. 7th, 1848.

Selected.

UNION OF OPPOSITES.

BY W. R. STOWE

Some men have a peculiar faculty of uniting things quite opposite in their nature, and words quite opposite in their import. But there is only one instance of the kind that I wish to notice at the present time.

In rejecting the Scriptural doctrine of a real and general Resurrection of the dead, at some definite time, it has been contended, that each individual experiences the Resurrection at the moment of death. In this view, of course, the Resurrection has nothing to do with the body, only to leave it. Then death is the departure of the Spirit from the body; and the Resurrection is at the same moment, and also the same thing. In Death there is nothing lost that ever can be of any value, and in the Resurrection there is nothing revived that ever failed. By death, the Spirit ascends to its separate and eternal state, and the Resurrection accomplishes nothing more and nothing else. Thus, by such men, two works most directly opposite in their nature, are regarded as strictly one. And, on this principle, if one man kills another, he as truly raises him from the dead. To separate his Spirit from his body, is to kill him; and the separation of his Spirit from his body is the fullness of his Resurrection. So the murderer is as truly hung for raising a man from the dead, as for killing him!

But in truth, according to this sentiment, there is no "from the dead" in the case. The Spirit that never dies is all there is raised, and that from one state in life to a higher one, unless it is a wicked spirit and sinks to a lower one. And that would be a strange Resurrection to the wicked,—a resurrection downward! That which be-

comes lifeless by death, remains lifeless forever; (at least, so far as its personal organization is concerned,) hence, there is no "from the dead" to that. Indeed! to such persons, the word "Resurrection" seems to convey no idea of "rising again" from a condition into which one has fallen, or "the revival" of any powers that have become inactive, or a "return from the grave," or any place or state into which death or any thing else has placed them, or any of any thing the word implies; but only a rising higher, without the least previous sinking, or a step of decline. In expressing such views, the term "Resurrection" is no more proper than the word "return," in speaking of going to a place to which we have never been.

I do not wish to be understood, as endeavoring to convince a man that can thus confound language and ideas, and twist Scripture, while he professes to believe it; for to him, words can prove nothing by their import, ideas can not be separated by their opposing nature, Revelation does not mean what it says, and reason and argument weigh nothing in the scales by which he tries them. Yet, it is well sometimes, to take a view of the extravagances of men, for we can often learn wisdom from the folly of others; and nothing seems too vain or inconsistent to captivate some minds, if presented in earnestness and apparent sincerity, before there has been any consideration of its want of support and opposition to truth. It would be well, if all men were familiar with the errors of the age, and prepared to meet them, for then they would be firmly established in the truth. And, perhaps nothing is now more needful, that to understand infidelity under a Christian profession, and to be able to withstand the efforts made to overthrow the influence of Gospel teaching, by professing to have extraordinary or exalted views of the doctrine of the Bible. If Satan transforms himself into an angel of light, it is no wonder that infidelity assumes to be a superior order of Christianity.—And no Gospel doctrine is more prominent, or more valuable to men, than the "Resurrection of the dead;" and none is presented more clearly, or more directly, for a moral and religious bearing on our lives. Let ministers *preach the Gospel*, and not the whims of visionary men; and wherever they go among the people "*preach unto them Jesus and the Resurrection*," just as the Gospel teaches. Then there will be a plain difference between death and the Resurrection.—*Christian Palladium*.

Happy is he who has gospel submission in his will, due order in his affections, sound peace in conscience, sanctifying grace in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy is the life of such a one; in order to attain which, pray fervently, believe firmly, wait patiently, work abundantly, live holy, die daily; watch your heart, guide your senses, redeem your time, love Christ and long for glory.—*Selected*.

The following is an extract from a description of some of the English Clergy in the eighteenth century.

"They hunt or shoot on Monday, go to a ball on Tuesday, to a card party on Wednesday, to the theatre on Thursday, to a horse-race on Friday, buy a printed sermon at the booksellers on Saturday, and read it to their deluded parishioners on Sunday."

We can never be secure from danger of falling into the greatest sins, until we learn to guard against the least; or rather until we think no sin small, viewing every sin in its contradiction to

the nature of God, and in the sad aspect it wears with regard to an eternal state.—*Doddridge*.

The Harbinger & Advocate.

ELDER JOSEPH MARSH, EDITOR.

Rochester, Saturday, December 30, 1848.

Speaking the truth, in love.—PAUL.

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STRONG DELUSIONS.

"For this cause God shall send them strong delusions, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 11-12.

"A lie," in this case, is false doctrine—for it stands in opposition to "the truth," genuine faith in the truth is produced by infallible evidences which God has abundantly furnished for the confirmation of his word. Belief in false doctrine, or a lie, is produced by what the deceived receive as evidence, but in fact is no evidence, but a delusion. Hence the difference in the foundation of a true and a false faith. The one rests on immutable facts, while the other, like the "baseless fabric of a vision," has no other foundation than a "strong delusion."

God has freely and mercifully offered the men of this age the truth, attended with a superabundance of evidence for its confirmation; but they, or the great mass, have rejected it, have turned away from the truth, and have turned unto fables, or unto a lie, or false doctrines. They love error, and hate the truth, and seem to manifest a willingness, nay more, a desire to be confirmed or strengthened in their own ways. God knows the corruption of their hearts, stubbornness of their wills, and therefore suffers them to be made more blind in their blindness, and more unbelieving in their unbelief.

The doctrine of the world's conversion, is false—consequently must be one of the prominent lies, in which the mass of christendom and the world believe, in these last days. They have been faithfully shown their error; but still they love it most dearly, and cleave to it with unyielding tenacity—consequently, strong delusions, to strengthen them in their error, have come upon them. We will name a few. And

1. *The wonderful inventions of these times.* By them, manual labor, in a great measure, is dispensed with, and a vast amount of work which was formerly done by the hand of the honest laborer, is now performed by the power of water and steam. Instead of a few taking the old tardy way of travelling, hundreds of thousands are now running to and fro, over land and water, with the speed of the mighty steamboat and flying railroad car. And, instead of conversing, as formerly, with friends at a distance, through the tardy mail, it is now performed with lightning speed, by the wonderful telegraph.

These, and similar things, are looked upon, by the church, as sure indications of the near approach of their millennium. Sad delusion! for this very state of things, viz: increase of knowledge, and many running to and fro, was to exist, according to the prediction of Daniel, as a sign of the near approach of that time when Michael or Christ would stand up, to save his people and destroy his foes. And besides all of these wonderful inventions and improvements of this age, necessarily create oppressive monopolies, rob the poor of their means of subsistence, strengthen the hands of the rich, and, consequently, corrupt the morals of community.

We do not say that these inventions are wrong, but that the use covetous men make of them, is sinful and sorely oppressive; and, consequently, they serve to disqualify rather than to qualify the world for the ushering in of the millennium.

2. *The universal peace of the world.* It is but a short time since it was a pleasing theme of the pulpit and religious press to dwell on the universal peace of the nations. It was believed that they were too deeply imbued with the peaceful spirit of the gospel, ever to fight again. Though they were all the while making swords and spears, or preparing for war on a large scale, still the eagle-eyed watchman of the church without the aid of prophetic light, saw, or thought they saw, sure indications that these swords and spears would soon be converted into implements of husbandry; or that by this vast preparation for war, and array of military strength, the world would be awed into such a dread or fear of war, that peace would be preserved, and, as a matter of course, the gospel would triumph, and the millennium speedily commence. But this delusion has been broken; the murderous war-cry has been heard in France, and all over the world. Kings have been dethroned, old dynasties broken up, and many thousands have fallen in the bloody strife, and the dark cloud of war is still seen gathering all over the political horizon of the Eastern world.

3. *The revolutions of Europe.* As though the church was determined on having her fabled doctrine of the millennium prove true, she seizes upon things the most conflicting in their character, to accomplish her purpose. As it were, yesterday, she could see in the universal peace of the world cause to believe that her millennium was near; but, to-day, she sees in the revolutions and seditions of the nations, the massacre of thousands, and the aspect of a general war, sure indications of the speedy dawn of the millennial day! This strong delusion is now upon the church and world, and doubtless will never be removed till "the battle of the great day of God Almighty" shall actually commence.

4. *The gold of California.* The kingdom of God, the New Earth, the heavenly city, with its pearly gates, streets of gold, and tree and water of life, have all been freely offered to the present generation, but they have rejected them, and chose the pleasures and riches of this perishing world for their treasure! consequently, God has suffered an object to be presented before them, to gratify their worldly desires and confirm their willing blindness to their eternal interest.

The priceless treasures of the New Earth, the offer of eternal life and the love of God, have not, for a few years past, constituted a motive sufficiently high and powerful to move even the church to disinterested and faithful action in the cause of God. Now the love of gold moves to speedy action (for the accumulation of wealth) the church and the world. They could sacrifice nothing for the durable riches offered in the gospel—but now they can sacrifice all the blessings of home and hazard their lives, for the hope of obtaining that gold that perisheth.

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The church and the world are alive to this matter, and are already moving and preparing to move by thousands, to the golden regions as soon as possible. Better times, in monied matters, are confidently expected to commence soon, in consequence of the abundance of gold that will be brought from California and put in circulation. A writer of the "Independent," a Presbyterian paper, published in the city of New York, sees, in this golden matter, the hand of God. He thinks it is designed to be an efficient means, in the hand of God, in converting the world and bringing in the millennium. Speaking on the subject, he says:

"Does it not seem as if Providence had been keeping these (gold) regions from the attention of the great nations until a thoroughly Protestant people could occupy them? a missionary people—a people who speak the missionary language?—a people, too, just now in the flush and prime of their missionary age?"

What a delusion, to suppose that God has been keeping the gold of California to aid the Protestant missionary cause of this age, in sending the gospel to the heathen! The writer further remarks:

"Besides the usual motives which lead men to seek new territories—commercial enterprise, political aspirations, and the love of adventure—he has let loose upon the human soul some of the most exciting and powerful impulses that can awaken its intensest action—the hope of sudden wealth from the gold recently discovered there—causing men to rush thither by thousands: not merely the refuse of eastern society, but in an uncommon degree, the young, the skillful, the educated, and even the religious. So that there is a prospect that States will there spring up, which shall know no infancy, and scarcely any youth: which shall leap into being almost full grown; possessing at once the literature and the arts of their Atlantic sisters, and, ere long, we trust, their institutions of religion. See we not, in all this, the hand of God? The most that man can do in any way of missions, is to send out individuals: God's method of working seems to be by sending nations. And thus by the colonization of that western coast, he is about to MOVE FORWARD CHRISTENDOM ITSELF, and set it down over against pagan Asia, face to face—at the nearest point—where no pathless desert, nor other obstacles, shall intervene."

Let us analyze this language a little. God wishes to use "Protestants" in converting the heathen, but he cannot move them to effectually engage in the good work by the presentation of the highest motive which the gospel offers—he has, therefore, held out "the hope of sudden wealth," in the possession of the gold of California, as an effectual incentive to "MOVE FORWARD CHRISTENDOM ITSELF" into the missionary field! If this is not the climax of strong delusions we know not what could be.—To think or teach that God will make the "love of money," which his word calls the "root of all evil," the mighty principle that shall move his people to engage in and carry forward his work, is preposterous, if not blasphemy.

Christian, beware! lest you fall under the power of this strong delusion. Look not to the rich mines of California for your treasure, but to the New Earth and the Golden City of God, which will soon be inherited by those who labor for that gold that will not perish—who seek that better country and love the appearing of Christ. "Take heed!" is the warning of your Lord, in view of this money-loving age—this day of strong delusions!

Additional labor, caused by the union of the Harbinger and Advocate, have prevented the issuing of our paper at as early day as usual for a few weeks past. It has also prevented our bestowing

that attention to our editorials, which we desire to give, and which is necessary in order to make the paper interesting and useful. By the blessing of the Lord, we hope soon to have these matters properly and duly attended to.

REVOLUTION IN ITALY.

Speaking on this important event, the *Tablet*, a Catholic paper, published in the city of London, says:

"What shall we say of the terrible intelligence from Rome? In a few lines nothing worth saying can be said. The guilt of the Roman, and generally of the Italian Liberals, can hardly be exaggerated. The critical position—not of the Papedom; that was never safer or more firmly established—but of the Pope: of the Holy Pontiff, who, a few months ago, was the idol of all the pretended worshippers of freedom, is too patent to require enforcing by many words. Every body asks, What will become of the Pope? Will he take refuge in France? Will he accept the hospitality of England? Will he carry St. Peter's Chair from the blood-stained city, in old times the Babylon of the apostles, and transfer it to the modern Babylon, from the inhuman ferocity of Rome, afflicting with a new Paganism? Will he erect his Spiritual Throne in Ireland? Will he dignify the New World with the presence of his august Pontificate? These questions are in every mouth, and it is more easy to ask them than to find any satisfactory solution of the great problem they involve.

"A question so entirely within the providential and miraculous government of the world, requires to be thought of and judged with a peculiar reserve. The Pope, it seems, has not yet abandoned his dominions, and may never abandon them. But it seems almost more than probable that the system of outrages which now flourishes in Rome, is but a temporary phase of the great Italian distemper. The miscreants who there outrage all humanity by their crimes, are powerful only by their superior audacity, and as to real numbers and permanent importance, are weak and impotent. Sooner or later they must and will be put down; and they can only be effectually put down by the development of unwanted courage and energy, in the vacillating and cowardly majority. The Pope is not yet in exile; but if he be driven forth, depend upon it, he will return in triumph at no very distant date:—he, if God spares his life to see the end of that strange revolution of which he has witnessed the beginning—his successor, if the providence of God calls him speedily to the reward of a heavenly kingdom.

"Meanwhile, we need hardly say how much a duty it is for every Catholic to be instant in prayers to the Throne of Grace, for that divine and supernatural protection which has never deserted the Church in far blacker and fiercer trials; and a confidence which enables every true Catholic to feel in his heart, his courage, and his faith elevated, amidst those terrible chastisements which the ALMIGHTY sends upon his children for the purification and amendment of their lives. Not for his own sins, but for ours, the Shepherd of the flock is smitten. He is bruised for our transgressions; and the healing of his wounds must be sought in our prayers, our penances, our austerities, the affliction of our souls and bodies, and the correction of our vices and concupiscences."

Thank God, he ever has, and ever will justify and vindicate his word. And that he is doing it now, in causing the despots of Europe, and the devil's masterpiece, the Pope of Rome, to be hurled from their wicked and bloody thrones, no enlightened student of prophecy will dispute. This wailing of the *Tablet*, is only a faint prelude of that general wailing that will be heard, when that city of abominations,

Mystery Babylon, shall fall to rise no more. That day is near: rejoice, therefore, "thou heavens, and ye holy apostles and prophets," and all ye waiting saints, for God will "avenge you on her." Her doom is sure and fearful; for deep are her abominations, and righteous and strong is the Lord God who judgeth her.

PRAYERS FOR THE POPE.—The accounts from Rome, brought by the last steamer, have created a deep and wide-spread sensation in the Catholic communities of this country, and we see by the *Freemen's Journal* that Archbishop ECCLESTON has issued a circular, in which, after expressing his grief for the miserable condition in which the Pope has been placed, he enjoins that—

"During one month from this date the Rev. Clergy will say at Mass the Prayer for the Pope: 'Deus omnium fidelium,' &c.; in Religious Communities the Sisters will daily recite the Litanies of the B. V. M., and offer a weekly communion; the faithful in general, are exhorted to perform the same devotions, or others recommended by their Spiritual Directors."

Bishop HUGHES and the Bishop of Albany have likewise issued circulars to the Clergy and laity of their respective diocese, in which they direct that—

"Until further notice, in offering up the holy Sacrifice of the Mass the clergy will add to the Orations of the day, the prayer *Pro Papa*, and that in the Religious Communities of the Diocese, both male and female, the members (not priests) shall approach the holy Communion once with the intention here indicated, and, in addition to private devotions, which they may direct to the same end, that they shall recite once in a spirit of compunction for their own sins, and of supplication to God for the protection of His Church, and the deliverance of her Visible Head on earth, the seven penitential psalms and the litanies of the Saints."—*Rochester Democrat*.

VICE IN CALIFORNIA.—Speaking of the state of things in the gold regions of California, a letter from that country says: "As you will suppose, vice of every kind and in the most horrible forms prevails here. The runaway sailors work a while and collect a quantity of dust, which they spend with the same recklessness that they do so much silver at home. They pay seven or eight dollars per bottle for liquor, have a "spree," from which they come out destitute, and then begin again. A great deal of sickness prevails, and, as one after another dies, he is thrown aside with the utmost indifference, without even a covering of earth. There has not, as far as I can learn, been any quarrelling among the diggers. There is so much room for all to operate that there seems no necessity for any disturbance."

This looks more like laying the foundation for a Sodom, than for the conversion of the world as some suppose.

Several communications are necessarily deferred for another week. Be patient, but keep writing, that we may have constantly on hand a rich supply of first rate original matter, from which to make selections for our sheet. And do not be tried with us if we should occasionally perhaps misjudge, and select other articles in preference to yours. We mean to act impartially, and do the very best we can for the good of the great whole.

"RESTITUTION."—I have received a few dozen copies of BRO. LITCH'S late work with this title. Those who desire it can obtain it at the HARBINGER OFFICE, or of me, at my residence, No. 8, Scio St. L. D. MANSFIELD.

W. Johnson—Your article is not declined on account of any sentiment it opposes or incul-

cates, but on account of its undue severities and wrong conclusions on the sentiments of him whom you oppose. We should first fully understand the sentiments and design of a writer, before we attempt to oppose him; and then we should be careful and treat him with kindness, and not draw illegitimate conclusions from what he has said. We cannot devote our columns to such *kind* of controversy. They are however open to a Christian investigation of all Bible subjects.

Correspondence.

H. GREW TO E. R. PINNEY.

DEAR BRO. PINNEY:—I learn, by the HARBINGER, of God's holy visitation in afflicting you, according to the covenant of everlasting love, ordered in all things and sure. I sympathize with you, my brother, in your present tribulation which is to work for you, I trust, a far more exceeding and eternal weight of glory. I pray that you may now be comforted with the same precious promises, wherewith you have comforted your brethren in affliction. I pray that you may have grace to honor the truth, and the God of truth, by cheerful submission to your Father's will, thus proving to others the verity of your professed faith in the excellency of the divine government, and the sufficiency of God's love for the soul's portion.

Should it please God to lay you aside from your active service, you must not think that your usefulness has terminated. O no; by calm acquiescence in the Divine will, patient suffering, and unwavering trust in the exceeding great and precious promises of eternal love, you may glorify God and be a witness for the power of his grace, to the spiritual profit of yourself and others.

Look not on the waves, though they may rise higher and higher, but on your Savior, at your side, who has promised that they "shall not overflow you." Let the eye of faith penetrate the dark clouds and rest, with confiding submission, on the bright throne beyond. O precious truth!—"whomsoever the Lord loveth, he chasteneth." While in the furnace, he sits by as a refiner, to purify, yea, to make us meet to partake of the inheritance his love has prepared for us.

How short is the period of our suffering!—Soon will our Lord come to lead us to fountains of living water and to wipe away all tears from our eyes. Soon shall our groans and sighs be exchanged for the songs and hallelujahs of the Holy City, where the Lord God Almighty and the Lamb will be the light and the glory. How will our happy souls then exclaim, "He hath done all things well." O brother, in the anticipation of seeing Him whom our soul loveth, and of being like him forever, and enjoying felicity which the Infinite will impart to Eternity, may we not—should we not bear every present cross with patience, saying, "Though he slay me, yet will I trust in him?"

It is a blessed proof that our afflictions are working for our everlasting good, when our chief concern and most ardent prayer is, that God may be glorified in us by our meek and cheerful submission to his blessed and holy will. We need more of the spirit of our dear Redeemer who, in the season of agony, far exceeding what we are ever called to endure, said, "The cup which my Father hath given me, shall I not drink it?"

Please accept the enclosed as a token of brotherly love. I love the disposition which gives all to Christ, but the plainly revealed duty of providing for ourselves and those of our own households, should have deterred some of our good brethren from lavishing *all* their earthly possessions, even in a good cause, especially as the day

of our Lord's coming is known only to our Father in heaven. In the blessed hope of his coming, let us, dear brother, patiently endure hardness, as good soldiers of Jesus Christ.

Affectionately yours,

HENRY GREW.

Philadelphia, Pa., Dec. 11th, 1848.

FROM BRO. J. WESTON.

DEAR BRO. MARSH:—As we are drawing near the glorious inheritance, I am glad to find some who seem determined to stand fast in the liberty of the gospel.

I have lately attended a conference at Hartford, Ct., and had a happy, free time, with the brethren and sisters there assembled. Though we differed some in sentiment, there was nothing like "lording it over God's heritage" evinced, but brotherly love continued.

I preached the Sabbath succeeding the conference in Hartford, and baptized a sister, who was brought to believe in the Advent faith through the preaching of father WILSON, when in Hartford. I conversed with another sister, who was likewise brought to believe in these glorious truths through the instrumentality of father WILSON. He did much good by his eastern tour.

I think there is much more true Bible religion among the brethren and sisters in Hartford, and the surrounding country; than can be found among the body of Adventists farther east and north. Expediency and worldly policy govern so much, in many places, that I greatly fear many will be left behind when Jesus comes, unless they repent. I think such are not aware themselves how far they have departed from God and his truth.

If we search ecclesiastical history, we shall find that the same steps were taken 1300 years ago, which finally resulted in giving the saints into the hands of the "little horn" of Dan. vii. 8, as are taken now by leading Adventists. I have no doubt but our brethren now are honest in the course they pursue, in resolving what orthodoxy is, and who shall preach it. I have no doubt they think the cause requires that they should manage the cause in their way, to stop the heretics and fanatics. Now have we any reason to doubt that those, 1300 years ago, who pursued such a course, were honest, and thought the cause required such maneuvering at their hands?

No other reason can be given why the Pope of Rome had power given him to punish heretics, but this: to save the cause from ruin and disgrace. The argument then was, the cause must have a head—if all will obey that head, all will move on harmoniously. If any will not do so, of course they will "sow discord among brethren," and we must have a remedy—such must be summarily dealt with, as a warning to others, that the church may continue according to the faith of the apostles and elders. If these arguments are good now, they were good then.

We often hear it said that such and such were pioneers in the cause, and we must follow them and take their yoke. So far as the argument is concerned, it would have been just as good in the month of the Pope in Luther's day as now. Nobody could doubt but the apostles of our Lord founded (if I may be allowed the expression) a true church at Rome. Then why should Luther come out against any of their practices? But the question was not, Was the church of Rome *once* pure, but what is it *now*?

I feel sure that the faithful are coming to much more perilous times than we have even yet seen—and that the spirit of Popery will be more and more developed; so much so, that all who will, may see, and avoid the snare. God grant that we may stand in that evil day.

J. WESTON.

New Ipswich, N. H., December, 1848.

THE TIME.

I would call attention to a subject that is exciting much interest in our little band here, viz: TIME.—We have found by searching the "word" that there is no commandment given to "restore and build Jerusalem," that agrees with the words of Gabriel, but the commandment by Artaxerxes, in the 20th year of his reign, to NEHEMIAH. If you will again examine, you will find that Ezra received no authority to BUILD Jerusalem, consequently the 490 years could not have commenced as we have supposed in 457 before Christ. Had the 2300 years commenced then, they would now be in the past, but the sanctuary is not cleansed, and will not be till He comes by whose brightness the "man of sin," who now pollutes the temple, will be destroyed.

The date of the commission to Nehemiah, as given by Chronologers, is 446 before Christ. This leaves 44 full years this side the birth of Christ to complete the 70 weeks determined upon Daniels' people, bringing us to the spring of A. D. 41, at which time we must find some event marked in the prophetic sketch as the end of that period. Now what do we find there? Why nothing less than the first offer of the gospel to the Gentile race. Now look at the prediction of the angel, "70 weeks are determined upon thy people, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in EVERLASTING RIGHTEOUSNESS, &c. Here amongst other things we have the bringing in of everlasting righteousness, as an event included in the 70 weeks. An investigation of the term everlasting righteousness, has convinced us that it must include the proclamation of the gospel to the Gentiles, and as that was first preached to Cornelius' household in A. D. 41, fulfilling the 490 years precisely, we think we have good reason to believe that the 2300 years will end in the spring of 1851, as that fills up the time of the vision reckoning from 446 years B. C.

I hope you will investigate this subject and give your readers the result of your labors. If there be light in it, let it shine on the path to encourage the weary pilgrim to press on towards our Father's house, where there will be joy and gladness, and sorrow and sighing will be forever done away. O my heart bounds with joy when by faith I view fair Canaan's lovely plains, when my mind pictures out its golden fruits and sips the chrysal waters of the LIFE GIVING STREAM,—its atmosphere salubrious; no noxious vapors to float unseen upon the breeze, and send its deadly poisoned shaft into the vitals of the sons of God; but all creation redeemed from the curse of sin, conspire to promote the everlasting happiness of the inhabitants—and all this is the GIFT OF GOD—all this has been purchased for us by the atoning blood of Christ. Who—who would not love him who gives so bountifully—so freely? And who would not shout with rapture, "Come, Lord Jesus, and come quickly." Amen.

Your brother, waiting for Jesus.

HENRY E. CARVER.

Cincinnati, Ohio, Dec. 4, 1848.

FROM BRO. G. W. BURNHAM.

BRO. MARSH:—The few weeks which I have spent with our friends at Batavia have been pleasant and refreshing to me. I trust the meetings and labors have not been in vain to them.

Although the flock is very small there, yet they are united in love to God and His truth, looking and "waiting for His Son from heaven." I shall probably devote more time with them before the winter closes if God permit.

Last evening I endeavored to set forth our blessed hope to a full and attentive congregation in the "Round House" in this village.

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P. S. write in Chatam Gery

Bro. I am moment a great

There was present a brother minister by the name of Lyon who spoke after the discourse, expressing an argument in part with our views, said they might call him a Millerite or what they pleased—he went for the truth, let it come through what channel it might. He looked for the personal coming and reign on the New Earth, of Christ, and no conversion of the world to precede it. Popularity was not what he was seeking—he would preach what he regarded to be God's truth fearless of consequence.—Praise the Lord for so much of a testimony for "the word." May he also see that it is equally clear that the "Judge standeth at the door!"

I intend to speak at the same place this evening, and perhaps Tuesday evening, and then go to Sen-nett to attend the Conference.

Yours, in Christ,

GEO. W. BURNHAM.

Le Roy, N. Y., Dec. 26, 1848.

FROM BRO. J. WILSON.

DEAR BRO. MARSH:—I suppose many of my brethren, as well as yourself, would be glad to know how I pass away my retired hours and days of this winter. I would say that my heart is full of grateful remembrance of my advent friends for their liberality to me, when on my recent journey among them. I spend much of my time in reading and meditating on and praying for the coming of the Lord. I am looking for his coming, yet at the same time am making preparation, if time should continue, to do all that I can in my old age, in preaching the gospel of the kingdom, as long as I am able to travel among the tents of Jacob.

My health is better than it was before I went my journey. I am now arranging my affairs to set out on another tour by the first of next April if the Lord will, but shall go in a different manner from what I did on my last tour. I shall go in my own private carriage, for two reasons. First, my expenses will be much less. Second, I can visit my brethren on the right and left from the great traveled road where they go by public conveyance. O that I could have the vigor of my youth, the little time there will be until the Lord comes.

Last spring I had two cows, and by my staying at home and taking care of them, with some other little income by way of industry, I obtained support for myself and wife; but my impressions were such that I sold one of my cows to obtain means to fit out for my journey. The Evangelical fire is yet in my bones, so that I am now about selling my last cow and a few acres of land, to fit out for my next contemplated journey; trusting in the Lord as I go preaching the gospel of the kingdom. And now brethren, I am going out, if the Lord will, as Abraham did, not knowing whither he went; therefore I shall not be able to make previous appointments, not knowing how long I ought to stay until I come and see how the spirit moves among the people. Therefore, I would say to the brethren, if any should wish my labors or a visit, I wish them to give notice in the HARBINGER, of the place and on whom I shall call. I will call at all such places that I can, and notify from place to place as I go. May God grant his blessing on us all. Amen.

JONATHAN WILSON.

P. S. I would say to those who may wish to write me, post paid, that my address is Vermont Chatauque Co., N. Y.

Gerry, N. Y., Dec. 11, 1848.

FROM BRO. R. R. YORK.

BRO. JOSEPH:—Through the goodness of the Lord I am again permitted to improve a few of the last moments of time in writing to you. This I esteem a great privilege, situated as I am, seeing only now

and then one of like precious faith, who are looking for the return of their absent Lord.

To some, no doubt, the fact that but few embrace the faith of the Gospel, might seem discouraging; but to me it is a sure token that deliverance is near at hand. What saith the Scriptures on this point?

"When the Son of Man cometh shall he find faith on the earth?" "Because iniquity abounds, the love of many shall wax cold." The most of those who profess to love God are "lovers of pleasures," if we can judge from their every day life, and this is plain evidence that the last days have come.

I feel the need of more prayer and watchfulness as I look around me and see the awful blindness and ignorance of the vast multitudes who seem determined to rush on in the rapid current of sin and error till all is lost beyond recovery. O how sad is their condition; and still they feel comparatively secure. The cry of "Peace and safety," I fear will prove a snare to them. O sinners will you not heed the voice of God and turn from your wickedness before it is too late? Think seriously how long the kind invitations of the Gospel have been extended to you. Every incentive possible has been placed before you. And will you not listen? And not only listen, but flee to the refuge set before you? Such a refuge you will soon need. O, I beseech you delay no longer. A moment's procrastination may place you beyond the reach of mercy. The long suffering of the Lord is salvation, and now if you seek the Lord with all your heart, He will bless you and save you if you love him till he comes.

R. R. YORK.

North Yarmouth, Me., Dec. 13th, 1848.

FROM BRO. A. FORREST.

BRO. MARSH:—While taking a retrospective view of passing events—the condition of the world—the signs of the times, the prospect of the restitution soon being realized, the saints redeemed,—the wicked destroyed; I am led to exclaim, "Are there few that shall be saved?" What says Christ the Lord of glory? Hark—"I say unto you that many shall be called, but few shall be chosen. Now just look at the starting fact, that out of the many who profess Godliness, how few there are who are believers in the Bible doctrine (called by the sects millennium) of the second coming of Christ, and the restitutions of all things being near. I will just give you a little specimen. A certain teacher of the Baptist order says to Bro. Lyon, a brother in the Baptist Church, but a glorious advent preacher, I cannot admit you to speak to my congregation from the very fact—that I have no sympathy for your doctrine!! therefore I will not take the responsibility. O my God! No sympathy for Gods' word!!!

Just look at it—a professed minister of the Gospel—a teacher in Israel—a mouthpiece for the Almighty, to proclaim the truth to a dying world,—no sympathy for that doctrine which Christ preached, and which He commanded his disciples, saying, As ye go, preach, saying, Repent ye for the Kingdom of Heaven is at hand.

As respects the kingdom, the same divine says: We (the Baptist Church) are the kingdom. Then this kingdom was set up by Roger Williams!! But what says the word? In the days of those Kings the God of heaven shall set up a kingdom. Now if the founder of the Baptist Church set up a kingdom, so did Luther, so did Wesley, and so on to the end of the chapter!! And we have six hundred and sixty-six kingdoms!!! Still when the God of heaven sets up his kingdom, which will soon take place,—then many will seek to enter in and shall not be able.

O let us be careful how we reject the truth—for if we reject the word, we reject Christ, and if we reject Christ we shall virtually be shut out of the

Eden of the Lord. For my part I believe the Bible means just what it says. I believe the saints will soon inherit the Earth restored to its primeval beauty—and the wicked be destroyed!! I also believe that the saints are those who are looking and longing for the glorious appearing of their Lord and Savior Jesus Christ, to clothe them with immortality.

Brethren of the advent faith, let us see to it, that no man take our Crown. Let us toil on a short time longer, wait patiently for the consummation of our hope, for in due time we shall reap if we faint not.

Yours, in hope,

A. FORREST.

Adams, Mass., Dec. 14, 1848.

FROM BRO. W. B. PUTNAM.

DEAR BRO. MARSH:—There are a few in this place who love the truth and are searching for it as for hid treasures, and, thank the Lord, they do not search in vain. We have a rich treasure of things new and old from which to draw supplies. Although we have no stated preaching from those of like precious faith, yet we have the Bible and can read and believe and rejoice in the hope of the glory of God.

Sister Gilbert (formerly sister H. A. Parks) and husband are with us. Her health is very poor. She has given the people in this region the reason of our hope, and it has proved a blessing to the same, but her lungs are so affected that she can speak but little, but her heart is in the work.

The Harbinger is read with great interest by many. Some at first did not like it because it advocated the destruction of the wicked, the unconscious state of the dead, &c., but like the Noble Bereans they searched the scripture to see if these things were so, and in every case but one they have found it was so. Amen.

I am glad the despised can have the privilege of expressing their different views on different subjects, and those too concerning the great events that are about to burst upon us.

The brethren as far as I am acquainted are firm and established in soon realizing the end of their faith. We are highly gratified in the course of the Harbinger. We mean to stand fast in the liberty wherewith Christ has made us free, and as far as we are able, break every yoke, and remember those in bonds as being bound with them.

I was asked the question a few days ago, about election time, if I went for "free soil;" I told those office seekers I was looking for it, when He comes whose right it is to reign, and not till then, and therefore I should patiently wait for it, and take no part with them.

How strange the idea of a free soil while the earth is groaning under the curse, wicked men and seducers waxing worse and worse, and all the abominations of the last days thickening around us! But thank the Lord he will have a pure Universe, and that soon. May he hasten it in his time.

Yours, waiting for the adoption,

WM. B. PUTNAM.

Baraboo, Wisconsin, Nov. 12, 1848.

FROM SISTER C. CRAWFORD.

BRO. MARSH:—There are a few faithful souls in this place who are striving for the unity of the spirit, and are expecting the King soon to come in his beauty, and change their vile bodies and fashion them like his glorious body.

Our conference was one of deep interest, and has resulted in much good, both in stirring up the saints to a new engagedness in the cause of their master, and in awakening some precious souls to see the glorious truth of our soon coming Lord. We have had six added to our numbers of late, and to God be

all the glory. Some of them have trials deep and sore, but I trust they will only purify them for the Kingdom. We read in Daniel, that many are to be "purified, made white and tried."

We must be pure in heart or we cannot see God. We must be holy or we cannot dwell in the presence of a holy God. The abode of the saints will be a holy place, and none but holy ones can enter there. Search your hearts daily, and see if there be in you an evil heart of unbelief in departing from the living God; and whether you are ready to stand in the presence of your Savior. At any moment the last trump may sound, then there will be no time to get ready! We must be ready and waiting if we would enter into the marriage supper of the Lamb. Let this sink with deep weight into your hearts, "Ye cannot serve God and mammon." "If ye love the world the love of the Father is not in you." James says, "Know ye not that the friendship of this world is enmity with God." Paul says, "Be not conformed to this world, but be transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

If we have not fully separated ourselves from the world, let us commence now, delay not for a moment! Christ will soon come! the judgment day, with all of its dread realities, will soon burst upon us! Then he that is holy will be holy still, and he that is filthy will be filthy still! Oh let us awake and gird on the armor anew. What we have of this world, let us use it to the glory of God. If we see a brother or sister in want, let us aid them.—Let us remember that if we give a cup of cold water in the name of a disciple we shall not lose our reward.

Ye children of the MOST HIGH, be faithful! our hope is a glorious one. Whilst I am writing, I can truly say,

"O glorious hope, O blest abode,
I shall be there, and like my God."

There is a crown laid up for all those that love the appearing of our Savior; and that we may be ready to receive it is the prayer of your sister waiting for redemption.

CYNTHIA CRAWFORD.

Shumla, N. Y., Dec. 4th, 1848.

Appointments.

The Lord willing, I will preach as follows:

Albany—evenings, January 2nd and 3rd.
New York City—Sundays, January 7th and 14th.
Bridgeport, Ct.—evenings, Jan. 17th and 18th.
Bethel—January 19th-21st.
New Milford—January 22nd-25th.
Kent—January 26th-28th.
Litchfield Centre—Sunday, February 4th.
Ellsworth—Feb. 6th-8th.
Sharon—Feb. 9th-11th.
Middletown, Saratoga co., N. Y.—Feb. 14-16th.
West Troy—Sunday, Feb. 18th.
Esperence—Conference, 6 days—Feb. 20th-25th.
Letters may be directed to New York till Jan. 15th; and to Albany till Feb. 19th. H. H. Gross.

Eld. J. C. Bywater will preach in Victor the 1st Sabbath in January.

Business Notices.

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New Hampshire,	15	Philadelphia,	8
Vermont,	17	Newark, N. J.,	8
Massachusetts,	40	New Jersey,	3
Worcester, Mass.,	8	Cincinnati, O.,	14
Hartford, Ct.,	21	Ohio,	5
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A. S. Catlin, Kingsbury, Ia.,	\$1.00
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Business Notes.

A. B. Dibble—You had paid for the present volume. We have, therefore, placed it all on free list. Is this right?

W. E. Hathaway—We cannot tell, but think it was. We find him credited to No. 282.

R. Whitney—Will you give us the Post Office address of Horace Wood. We cannot find it on our books.

M. H. Thayer—The pamphlets are sent by mail as ordered.

J. Browe—They must have been miscarried in the mail. We have but four numbers left of Dec. 9, which we send, with the others.

L. D. Tanner—We have none.

W. Ongley—The package is sent by express to Lockport.

L. Crocker—Package sent by mail to Fredonia, to your address.

E. B. White—Will you please to inform us to what office your paper was formerly sent; we may then ascertain the amount due, if any.

Miss M. M. Perkins—The dollar was received and paper sent as directed.

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The Remittances, last week, of the following brethren, pay to the numbers attached to their names.

T. M. Preble, no. 284; J. L. Paine, 304; J. D. Knapp, 279; E. M. Lee, 291; J. S. Schoonmaker, 245; R. Polly, 326; D. T. Taylor, Jr., 274.

For Bro. E. R. Pinney.

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Book Notices, &c.

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BUFFALO.—The Advent Church in Buffalo meet for worship in their Chapel on Delaware, third house from corner of Huron street. Meetings three times on Sunday, and on Tuesday and Thursday evenings. Brethren visiting the city are invited to meet with them.

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SPRINGFIELD, Mass.—The Church in Springfield hold their meetings at the Concert Room in Foote's new building, corner of Main and State Streets, every Lord's day and evening.

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